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YÂJÑAVALKYA SMṚTI

WITH

MITÂKSHARÂ,

VÎRAMITRODAYA

AND

DÎPAKALIKÂ

PRÂYAŚCHITTÂDHYÂYA (PAGES 1487–1654)

Chapter II—Âpaddharma (Duties in Adversity).

Chapter III—Duties of Hermits.

Chapter IV—Duties of Ascetics or the Philosophy of the Soul.

An English Translation with notes, explanations, etc.

BY

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NOTE

This part which is the **Sixth**, contains Chapters II, III and IV of the *Prâyaśchittâdhyâya* dealing with the Duties in Adversity, Duties of *Vânaprasthas* or Hermits, and Duties of Ascetics or the Philosophy of the Soul respectively.

The next part viz. the **Seventh** will contain the *Prâyaśchitta* or Penances, and the **Eighth** and the last, the general Introduction, general Index etc.

24th March 1941 } The Editor



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(PRÂYAŚCHITTÂDHYÂYA — Book III)

Chapter II

Duties in (times of) Difficulties.

"In times of extreme adversity also immediate purification is "ordained." : Under this text[1], considering the impossibility of the observance of the principal rules as to impurity, the Author has stated the alternative rules *e.g.* immediate purification and the like. In a similar manner in the course of the consideration with regard to the rule laid in the text[2] : "Acceptance of gifts is an additional for a *vipra*, and the "causing of a sacrifice and teaching also", contemplating the impossibility of the principal means of subsistence, the Author states other means

Yâjñavalkya, Verse 35

By following the occupation of the Kṣhatriyas, or even of the Vaiśyas, a Brâḥmaṇa may maintain himself in adversity. Having got over it, and thereafter having got himself purified, he should place himself in the proper path. (35)

Mitâkṣharâ:—Dwijaḥ, a Brâhmana on account of the largeness of his family when he finds himself unable to maintain himself by following his own means of livelihood, by following the occupation of a warrior, such as taking to arms and the like, **âpadi jîvet**, *may maintain himself in distress*. If by that even he is not able to maintain himself, then by following the occupation of a Vaiśya, such as trading &c., he should maintain himself, and not by the occupation of a *S'ûdra*.

So also **Manu** :[3] "By means of either even, if he is unable to live, "how then ? If such an occasion occurs one should betake to agri- "culture, and the tending of cattle, and thus maintain himself by the "occupation of a Vaiśya".

And more, *even in adversity, never by a member of a lower class* should the occupation of a Brâhmana be resorted to; but by a Brâhmana that of a Kṣhatriya ; by a Kṣhatriya that connected with a Vaiśya ; by a Vaiśya also that of a Śûdra ; thus the occupation of an order lower than oneself only. As **Vasiṣhṭha**[4] has stated in the text ; "When "unable to maintain themselves by their own duties, they should resort "to the means of livelihood next lower in order ; but never on any

1. Yâjñ. III 29 p. 1468 l 17 above.
2. Yâjñ I 118 p 314 above
3. Ch. X. 82.
4 Ch. II. 22-23

"account a higher." And the higher is the occupation of a Brâhmaṇa. So to that effect is **another Smṛti** : " For these two, neither the best nor " the lowest of the occupation is possible; giving up the middle duties; " these indeed are common to all. For a Śûdra the best *i. e.* the " occupation of a Brâhmaṇa does not exist ; similarly for a Brâhmaṇa " the lowest *i. e.* the occupation of the Śûdra ; the middle ones *i.e.* " the occupation of a Kṣhatriya and Vaiśya are, however, common for " the members of all the Varṇas when reduced to difficulties."

A Śûdra, moreover, when in difficulty may maintain himself by the occupation of a Vaiśya, or by the useful arts, as it has been stated before : " For a Śûdra, service of the twice-born ; unable to live " by that, he may become a trader ; or may live by various arts, " working for the benefit of the twice-born."

By **Manu**[1] also a special rule has been pointed out in this connection: " By such acts in practice as by which the twice-born may be " served, such as the occupations of artisans as also various other " works of arts."

In accordance with this rule, also in the case of those born of an *Anuloma* connection may be inferred secondary means of occupation, as for those lower down to them.

Thus by following the occupation of a lower *Varna* next down to one's own, **âpadam nisteerya,** *having got over the difficulty*, by performing a penance, **âtmânam pâvayitwâ, pathi nyaset,** *having purified oneself, one should place himself in the path* ; the meaning is, in one's occupation should one place himself.

Or alternatively, the following is the meaning:—Wealth acquired by blameable means should one place *i.e.* throw, on the road. To that effect is **Manu** :[2] " By mental repetitions and by sacrifices is reduced " the sin produced by performing sacrifices for others, and by teaching; " that, however, which was on account of the acceptance of a gift, by " abandonment or austerities only." (35)

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1. Ch. X. 100. 2 Ch. X. 111.

For a Brâhmana who is maintaining himself by the occupation of a Vaiśya, the Author states those things which should not be dealt with in the open market by him

Yâjñavalkya, Verse 36-39 (1)

Fruit, precious stones; linen cloth, the Soma plant, a human being, boiled edibles, creepers, sesamum, cooked rice, juices, salts, curds, milk, clarified butter, water. (36)

Weapons, liquors, bees' wax, honey, lac, the *Kuśa* grass, earth, hide,
PAGE 192* **flowers, blankets, hair, butter-milk, poisons and land. (37)**

Silken cloth, indigo, salt, flesh, single-hoofed animals, lead, vegetables, green medicinal plants, oil cake, beasts and perfumes. (38)

Even though maintaining himself by the occupation of a Vaiśya he should never sell these. [39 (1)]

Mitâkṣharâ:—The clause 'he shall not sell' is connected in context with each. **Falâni**, *fruits*, such as the plantain fruits and the like, excepting the plums and the *Ingula*[1] fruits etc. as says **Nârada**[2], "Leaves "which have fallen of themselves; of the fruit, plums and the *Ingula*, "the rope, the cotton fibre, and that also provided it is not dyed." **Upalam**, *stones*, such as the red and all other kinds of such precious jewels ; linen cloth, *i. e* cloth woven from wool. The use of 'woolen' is inclusive by implication of all yarns alike. As says **Manu**[3]: "All kinds " of dyed fibres as also hempen, silken, woolen etc. also, provided they " are not coloured. The fruits and roots similarly, the plants also." **Soma** is a particular kind of creeper; **mânuṣhya**, by the use of this word are included all humanity viz., the male, the female and the impotent.

Apûpam *e. g.* the *modakas* and similar varieties of edibles. **Veerudhaḥ**,[4] *creepers*, cane, the **amṛta**, and like creepers. **Tila**, sesamum, is well-known; **odana**, *is cooked rice*. The use of this is inclusive by implication of all edibles; **rasâḥ**, juices, the jaggery, the sugar-cane juice, sugar, and the like. So also **Manu**[5] : "Milk, water, curds, clarified " butter, oil, honey, jaggery, the *Kusa* grass"; **kṣhâras**, *e. g. yavakṣhâra*, saltpetre etc.

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1. Mar हिंगणबेट a medicinal tree, *terminalia cattappa*.
2. Ch I. 63.
3. Ch X 87
4. The plant Vanamudga
5. Ch. X 88.

Kṣhâraḥ, *salts, e. g.* saltpetre &c. The use of curds and milk is inclusive by implication of sour cream, coagulated milk, inspissated milk and such other varieties thereof. Since **Gautama**[1] has observed "milk together with its varieties." The word clarified butter is indicative by implication of unctuous substances, *e. g.* the oil and the like others. **Jalam**, *water*, is wellknown. **S'astram**, *weapon, e. g.* the sword &c. **Âsavam**, *liquor*; **âsava** is used to include all kinds of wines. **Madhuchhiṣhṭa** *i. e. bees-wax.* **Madhu** *honey*, **lâkṣhâ**, *wax*, lac; **jatu**, lac. **Barhiṣhadaḥ** *i. e. the kuśa grass*; **mṛt**, *earth*, is well-known. **Charma**, is the *deer-hide*; **puṣhpa**, *flower*, is well-known. A blanket made of a goat's wool is called **kutapa**. **Keśaḥ**, *e. g. hair* such as of the *chamari* cow and the like. **Takram**, *butter-milk*,[2] *i. e.* saturated with water; **viṣham**, *poison e. g. śriṅgi* and the like; **kṣhiti**, *land*, since **Sumantu** has observed: "Always land, paddy, barley, goat, sheep, "horse, cow, bullock, a bull". **Kauśeyam**, *silken cloth, i. e.* cloth made of yarn produced from the cacoon of the silk-worm; **neelam**, *indigo, i.e.* the indigo fluid; **lavaṇâni** *i. e. salts*; by this word are included all kinds of salts, *e.g.* the *bida*, the *sauvarchala* salt, the rock salt, the sea salt, the *somaka* salt, and all kinds of artificial salts **Mâṅsa**, *meat*, is well-known. **Ekaśafa**, *single-hoofed, e. g.* the horse and the like. The use of the word **śisa**, *lead*, is inclusive of all kinds of mineral metals *e. g.* iron &c. **Sâkam**, *vegetables*, all without distinction. **Oṣhadhayaḥ**, *vegetables*, such as finally develop into fruits; fresh vegetable has been specially mentioned; but there is no objection for the dry ones. **Piṇyâkaḥ**, *oil cake*, is well-known. **Paśavaḥ**, *beasts, i. e.* of the wilderness. *Vide* the text of **Manu**[3]: "All beasts of the wilderness, and those having "fangs or tusks, and birds also". **Gandhâḥ**, *perfumes, e. g.* the sandle, or the *agaru*[4], and the like; all these a Brâhmaṇa earning his livelihood by the occupation of the Vaiśya must not at any time sell. For the Kṣhatriyas and the like, however, there is no sin, and therefore in the text: "While carrying on the occupation of a Vaiśya, the milk and the "curds are not vendible by a Brâhmaṇa," the word Brâhmaṇa has been used by **Nârada**[5]. (36-39 [1])

1. Ch. VII. 11. 2. See Amara II. ix. 53. 3. X. 89.
4. The *agallochum.* 5. I. 61.

The Author mentions an exception

Yâjñavalkya, Verse 39 (2)

For religious purposes one may subject to sale sesamum for grain equal (in quantity) to the same.

Mitâkṣharâ :—If the necessary duties *e.g.* the daily domestic sacrifices cannot be accomplished on account of the non-existence of paddy produced by one's self, then **dhânyena tilâḥ vikrayam neyâḥ,** *for grain the sesamum may be subjected to a sale*; **tatsamam,** *equal in quantity with these, i. e.* if of the measure of a *drona,* of the measure of a *drona* quantity, thus equal in quantity with the particular kind of grain. So also **Manu**[1]: "But the agriculturist having himself grown by agri- "culture pure sesamum, may, for religious purposes sell them provided "they are not stored for a long time." The use of the word religion is indicative of necessary purposes such as medicinal and the like; and hence also **Nârada**[2] says: "On an inability, for the purpose of medication, "as similarly also for a sacrificial purpose, if it becomes necessary, "the sesamum may be given in sale for an equal quantity of grain." If, however, he sells otherwise, then there is sin. Vide **Manu**[3]: "Excepting for the purpose of food, anointing etc. or charitable gifts, "any one who puts sesamum to any other purpose, shall be born a "worm in the ordure of dogs and be plunged therein PAGE 193 * "with his ancestors." Of the same kind, however, an exchange may take place[4]: "Condiments may be "bartered for condiments, but by no means salt for condiments; cook- "ed food, moreover, for cooked food, and sesamum for grain in equal "quantities." Cooked food *i.e.* prepared food; that, moreover, may be exchanged for prepared food; that is the limit. Where the reading is cooked food with uncooked food, the meaning is, that prepared food may be exchanged for food unprepared, such as rice and the like. (39 [2])

Śûlapâṇi

Yâjñavalkya, Verses 35-39

Now, Livelihood in Distress By the Kshatriya's way &c In adversity, not being able to find subsistence by performing sacrifices, one should eke a living by the Kshatriya's means *i.e.* by taking to arms. Not being able to live even by that, by the Vaisya's acts, but never by the Śûdra's means of livelihood; so Nârada[5]: "In adversity, the next

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1. X. 90 2. I. 66 3. X. 91 4. Manu X. 94. 5 Ch. I. 53.

" lower means of livelihood has been laid down for a Brâhmana: next to " that the Vaiśya's way has been stated; but never the lowest at any " time." 'That', *i.e.* the adversity, having got over, and by the performance of penance *after having purified oneself*, 'In the path' *i.e. in his own way* of livelihood, he should place himself. In some places the reading is: " Having got over, and after having cast off the money and after purify- " ing oneself one should place himself in the path." (35)

Fruits etc.: 'stone' such a ruby &c. 'linen cloth,' *i.e.* cloth prepared of silken yarn; *somah*, *i.e.* the *soma* creeper, 'juice,' here mean things which are pre-eminently sweet, such as the *guḍa* &c; 'salt,' such as the saltpetre etc. These, 'one should not sell'; thus is the connection, as will be stated hereafter. (36)

Weapon &c. 'liquor' *i.e.* wine; wax-honey *i.e.* beehoney; *sabarhiṣhadah* 'along with the *Kuśa* grass'; *kutapah*, the Nepal blanket, 'hair,' such as that of the Chamari cow and the like. (37)

Kauśeyam etc. *Kauseya* *i.e.* the tussar yarn and the like; a prohibition having been established as regards juices the prohibition again of salt is with a view to indicate greater magnitude of the sin; 'one-hoofed,' such as the horse and the like, 'medicinal plants,' such as mature in fruits; *oil-cake i.e. the sesamum dough 'perfume' such as the saffron &c.* (38).

Vaiśya etc. These fruits, even in adversity one should not sell.

'For a religious purpose,' for accomplishing a Vaiśya's transaction to be secured by corn, as also for medicinal and a like purpose sesamums may be sold for an equal quantity of corn. So Nârada:[1] " On an "inability, for the sake of medicine, as also for the sake of a sacrifice, if it " be necessary, then, however, sesamums may be sold for corn of an equal quantity." (39)

For the transgression of the afore-stated prohibitions, the Author states the injurious consequences

Yâjñavalkya Verse (40)

The *lac*, salt, and meat by a sale lead to degradation; milk, curds and also liquor, lead to the degradation to a lower *varna*. (40)

Mitâkṣharâ:—Lâkṣhâlavaṇamâṅsâni, *lac, salt and meat*, by being sold, immediately **pataniyâni**, *lead to degradation*; they are destructive of the (fruit of the) performances of the twice-born. Milk and the rest, however, **hînavarṇakarâṇi**, *lead to degradation to a lower order, i. e.* reduce one to the level of a Śûdra. For a sale in the market of things

1. Ch. I. 66.

other than these, one goes to the level of a Vaiśya. As says Manu[1]: "Immediately is one degraded by (the sale of) meat, lac, and salt; also "by three days a Brâhmana becomes a Sûdra by the sale of milk. By "the intentional[2] sale of other unsaleables, in this world, a Brâhmana "goes to the state of a Vaiśya by seven nights." (40)

Śûlapâṇi

Yâjñavalkya, Verse 40

Lâkṣhâ &c.—The lac and the like, are destructive of the duties of the twice-born; the milk and the like would induce the status of a Śûdra. (40)

Yâjñavalkya, Verse 41

When reduced to poverty, by accepting gifts or eating from whomsoever, a Brâhmaṇa is not contaminated by sin; for indeed he is like Fire and Sun. (41)

Mitâkṣharâ:—Moreover, when moneyless on account of the reduced state of the family, even though reduced to poverty one does not wish to enter the occupation either of a warrior or of a Vaiśya, such a one **yatastataḥ**, *from whomsoever*, from a lower one or from those still lower down, accepts gifts or even by eating food from them **naivenasâ**, *never by* the *sin*, **lipyate**, *is contaminated*. In such a state of adversity in regard to the acceptance of a charitable gift from not proper persons, by right he is **jwalanârka samaḥ**, *like the Fire and the Sun*. As Fire, as also the Sun even by contact with the low do not deteriorate, similarly this one even though reduced to poverty does not deteriorate; thus in this manner there is similarity.

By thus saying it comes to be pointed out that one who has been reduced to poverty and has resorted to the alien occupations, even then although in destitution, the performance of one's own duties is the principal one for him. So also Manu[3]: "Better one's own duty, "though defective, and not that of another, even though well per-"formed; by resorting to the way of another, a Brâhmana instantly "falls off from that of his own by birth." (41)

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1. Ch. X. 92–93. 2. कामत 3. Ch X. 97.

Vîramitrodaya

In the text[1] "In an extreme adversity also immediate purification "is ordained," having stated, in the case of adversity, by way of an exception to the principal rule as to impurity, an immediate purification as a secondary course, in the course of the discussion, when in an adversity the principal means of subsistence is not possible, the Author states as a secondary course, other means of livelihood by nine verses

Yâjñavalkya, Verses 35-41

In an adversity if the maintenance of women[2] is not possible by the principal means of livelihood, *dwijo*, 'the twice-born,' *i. e.* a Brâhmaṇa, may subsist by the acts *i.e.* the means of livelihood in connection with a Kṣhatriya, such as taking up arms and the like; or when that is not possible, by the acts of the Vaiśya such as trade, etc.; not, however by the means of livelihood of a Śûdra. 'Afterwards' *i.e.* after the resort to the means of livelihood of another, *nistirya* 'having got over,' and by penance having got oneself purified, *pathi*, 'in the path,' *i.e.* in one's own means of livelihood, he should place; or the meaning is, that the wealth which has remained over after appropriation from that obtained in the period of distress, he should give up *i.e.* abandon on the high road. By the word *api*, 'even,' is added that a Kshatriya by the means of livelihood of a Vaiśya, and a Vaiśya by the means of livelihood of a Śûdra, may carry on subsistence, since Vasishtha[3] has stated: "Not being able to subsist "by their own means of livelihood, they may resort to the next lower "means of livelihood; but never on any account to the lowest." For a Śûdra, however, living by the Vaiśya's course in adversity has been stated by the Author in the First Chapter. Even though subsisting by the means of livelihood of a Vaiśya, a Brâhmana should not sell fruits and the like; this is the general rule; since, lac and the like if brought to sale, bring about his fall, and milk and like substances, moreover, upon a sale reduce him to the position of a Śûdra.

Here, there is an exception;—Of fruits etc. a sale for obtaining an article which is a means of accomplishing *Dharma*, is sinless. There even, sesamums should be sold by corn only, and not by silver or the like; equal to these should be the measure of grains and not of less or greater quantity.

If, however, subsistence is not possible by following the means of livelihood of the Kshatriyas or Vaiśyas, then a Brâhmaṇa when

1. Yâjñ. Verse III. 29 p. 1468 ll. 15-16 above
2. अबलाना—Powerless. Having regard to the context, it may indicate all dependents whom one is bound to maintain. 3. Ch. II. 22-23.

reduced to poverty, by accepting as a donation from anywhere *i.e.* from the lower or the lowest ones, other than those who are degraded; 'well', *i.e.* avoiding anything more than what is necessary for his subsistence, when accepting money or food etc. by eating, is not affected with sin. Since because, he *i.e.* the Brâhmaṇa like the Fire or the Sun although mixed with the low, remains as if not contaminated.

Fruits, excepting plums and the ingudi fruit, vide the text of Nârada[1] treating of the vendible article—viz. " among fruits, the plums " and the *inguda*." Stone, such as a jewel and all such kinds of stones, *Kṣhauman*, 'linen cloth'—*i.e.* cloth prepared of silk yarn; *soma*, a particular kind of creeper, the means for a sacrifice; 'creepers', such as the *guduchi* and like other creepers; 'juices', such as the sugarcane, *guḍa* etc.; 'salts' such as the saltpêtre and the like; *âsavaḥ*, 'liquor' such as wine; honey wax *i.e.* the bee-wax; *barhishaḥ*, *i.e.* the *kuśa* grass; *kutapaḥ*, 'a blanket,' *i.e.* a blanket prepared from wool fibre; 'silk-cloth,' cloth, apparel etc. prepared with the fibre from the sheath of a worm; 'single-hoofed,' such as the horse, etc.; 'lead' is indicative of all kinds of irons; 'green medicinal plants' such as the corn-sheafs and the like; 'oilcake'; such as the sesamum dough; 'beasts', such as the cow etc.; 'perfumes', such as the saffron and the like; the rest are well-known.

By the use of the two words *tathâ*, 'also,' and *cha*, 'and', are included a red cloth, oil etc. That says Manu[2] (Sec. p.1489 ll. 21–23); also[3]: "Waters, " weapon, poison, meat, *soma*, and all kinds of perfumes; milk, honey, " curds, butter-milk, oil, bee-honey, *guḍa*, and the *kuśas*". The word *eva*, 'only', goes with the expression 'for religious purposes'. The word *cha*, 'also', in 'also liquor' includes results in addition to those proceeding from the six (causes) stated. By the sale of that the condition of a Vaiśya is superimposed upon a Brâhmaṇa; this is added to by the use of *cha*. That says Manu[4] (See. p. *1493 ll. 1-5 over*). Here, by mentioning the Brâhmana it appears that for a Kshatriya or the like, there is no sin in selling fruits etc. (35-41)

Śûlapâṇi
Yâjñavalkya, Verse 41

Distress etc. when reduced to distress, 'from wherever,' *i.e.* other than from one degraded, one taking, and in a scarcity of food, when life is in danger, by eating the food even of one censured, one is not contaminated with sin. Since, by reason of his capacity to burn down the fuel of sin, he is equal to the Fire or the Sun. (41)

1. Ch. I. 65 2. Ch. X. 87. 3. Ch. X. 88. 4 Ch. X. 92-93.

Yâjñavalkya, Verse 42

Agriculture, mechanical arts, wages, education, usury, carts, mountain, service, watery soil, the king, begging of alms, in adversity these are indeed the means of subsistence. (42)

Mitâkṣharâ:— Again, by the clause **âpattau jîvanâniti**, *in adversity, are the means of subsistence*, among the occupations such as agriculture and the like others, in times not of distress, one for whom a particular occupation is provided, for him that occupation comes to be permitted by this. As *e. g.* when in distress, the occupation of a Vaiśya viz. agricultural operation carried on by onself is permitted for the Brâhmaṇa and the Kṣhatriya; similarly mechanical arts and the like also are permitted, **śilpam**, *mechanical arts*, *i. e.* preparation of soup[1] (cooking) and the like; **bhṛtiḥ**, *wages*, *i. e.* by service; **vidyâ**, *education*, such as tuition by payment and the like others; **kusidam**, *usury*, investment of money with a view to profit; that, carried on by oneself is permitted; **śakaṭam**, *cart*, by carrying corn &c. by hire as a means of subsistence; **giri**, *mountain*, through the grass and fuel growing thereon, subsisting onself; **sevâ**, *service*, following the behests of others; **anûpam**, *watery soil*, *i. e.* a portion of abundance of grass, trees and waterstores; also **nṛpa**, begging of *the King*. **Bhaikṣhyam**, *begging of alms*, even for a student, these are in adversity; the means of subsistence. So also Manu[2]: "Learning, mechanical arts, work for wages, "service, rearing cattle, traffic, agriculture, mountain,[3] alms, and "receiving interest on money are the ten modes of subsistence." (42)

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Vîramitrodaya
Yâjñavalkya, Verse 42

Among the means such as agriculture and the like, in times not of adversity, for whomsoever a particular mode is prohibited as a means of livelihood, that may be a means of subsistence for him during distress time for a month; this is the meaning. By the expression 'means of

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1. सूपकरण—prepare soup or any cooked food; a सूपकार is a cook; sometimes even the word सूप also is used simply to indicate a cook.

2. Ch. X. 116.

3. In some editions (e.g. Bühler's and also in collection Vol. 9.) instead of गिरि it is धृति—contentment.

livelihood for a Vaiśya' has been stated trade only, so agriculture has here been mentioned. *Śilpam*, 'manual arts,' such as pictures and the like acts; *bhrti* etc. 'wages,' *i.e.* under an agreed salary, the service of another; *vidyâ* 'education,' such as the charms and the like; *kusidam*, 'usury,' investment of money with a view to increase; *śakatam*, 'cart,' such as would carry heavy goods of another; *giri*, 'mountain' *i.e.* the basis for grass etc. which can be taken out for sale; *sevâ*, 'service,' without any arrangement as to salary, following the wishes of another; *anûpam*, 'marshy land,' *i.e.* a land with abundant grass, water, and trees and fit for the tending of the cows and the like. *Nrpah*, 'a king,' the bestower of charitable gifts the acceptance of which has been censured; *bhaikṣhyam*, 'alms,' *i.e.* the alms collected together, even for the Kshatriya also. By the use of the particle *cha* is included a field of vegetables also. That says Chhâgaleya: "Cart, a vegetable garden, "acting, net, firmness, forest, a marshy land, mountain, and the king, "are in times of scarcity nine means of subsistence." 'A vegetable garden' *i.e.* a garden land as the means of producing vegetables, etc. 'Firmness', *i.e.* not abandoning one's position. (42)

Śûlapâṇi

Yâjñavalkya, Verse 42

Agriculture &c. 'Mechanical arts,' such as picture making etc.; 'education,' *i.e.* the instruction in charms &c. other than the Vedic lore; 'cart,' by means of carrying corn &c; 'mountain,' by bringing in the products of the hill &c.; 'marshy land,' by taking away vegetables, roots &c.; 'alms,' of one affected by a disease excepting for the purpose of one only. (42)

When even agriculture and the like other means of subsistence are not available, then how should one subsist? So the Author says

Yâjñavalkya, Verse 43

One who has been starving, having waited for three days, (he) may take wealth from one not a Brâhmaṇa; having accepted, it should be declared when charged according to law. (43)

Mitâkṣharâ :—Owing to the absence of corn, one who has been starving for three nights and *having waited*, **sthitwâ**, without eating, **abrâhmaṇât**, *from one not a Brâhmana*, *i. e.* from a Sûdra, in his absence from a Vaiśya, or in his absence from a Kṣhatriya who has been neglecting his duties, as much as may be sufficient for a day;

such quantity of *corn*, dhânyam, one may take. As says Manu[1]: "Like-" wise, he who has not eaten at six meals, may take at the seventh " meal (but) without making a provision for the morn[2] from a man " who neglects his sacred duties". Similarly, after the time of acceptance whatever has been taken away, that should, according to law, *be declared*, âkhyeyam, as it had happened, if he by the owner who had lost it is accosted. 'Why did you take away this which was my property'? As says Manu[3]: " From the threshing-floor, or from " the field, or from the house, or wherever may be found; but, it must " be declared to him, if he accosts him."

Vîramitrodaya
Yâjñavalkya, Verse 43

When the agriculture and such other means of livelihood during distress are not available, having remained hungry for three days, one may take away by theft corn sufficient for one day from the cornfloor or field other than that of a Brâhmaṇa. Having taken, however, the corn, *dharmataḥ*, 'according to law', *i.e.* in pursuance of truth, should be declared thus: "Being oppressed with hunger, the corn of such and such "a one has been taken away by me", if an accusation is made by the king or any other. That says Manu[4] (See. ll. 8-10 above). (43)

This is another rule, in connection with adversity, stated for the king

Yâjñavalkya, Verse 44

Of him, the conduct, pedigree, character, scholarship, study of the Vedas, the austerities after having ascertained and also the members of his family, the King should find for him a means of subsistence in accordance with the law. (44)

Mitâkshara:—One who not being provided with food, and is sinking, **tasya**, *of him*, **vṛttam**, *conduct, i.e.* way of living; **kulum**, *pedigree, i. e.* his being of a good ancestry, **śilam**; *character, i.e.* his personal qualities; **śrutam** *scholarship, i.e.* the attendance to the *śâstra* discourses; **adhyayanam**, the *study of the Vedas*; **tapaḥ**, *austerities*, such as the *Kṛchhra* and the like;

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1. Ch. XI. 16. In the print at p. 194 the reference printed as Ch. X-117 is a mistake.
2. At p. 194 l. 8 for अद्यस्तन read अश्वस्तन &c.
3. Ch. XI. 17.
4. Ch. XI. 16.

also having scrutinised, **râjâ**, *the King*, **vṛtim kalpayet**, *should find for him a means of subsistence*, which is not inconsistent with law. Otherwise, it would be his fault; so also **Manu**[1]: "Of that King, in whose "dominions a *śrotriya* pines with hunger, the Kingdom of him will "even erelong be afflicted by famine" (44)

Here ends the Chapter on the **Duties in Adversity**.

Vîramitrodaya

Thus while suggesting the non-punishability of the thief in this manner, the Author states the duty of a King in regard to such a one oppressed by adversity

Yâjñavalkya, Verse 44

Of him, after a three days' fast, having ascertained the status such as (that of) a Brâhmana, etc. and after having determined his good character, and having come to know that he had sons and dependants to be maintained, with a view to provide for the maintenance of his family, the King should fix for him a means of livelihood not deviating from the law. Otherwise, however, says **Manu**[1]: "A King in whose realm a *śrotriya* "pines with hunger, the Kingdom of his shall perish oppressed with "famine and pestilence." *Śruta*, scholarship, and *adhyayana*, the study of the Vedas, are distinguished by the receiving and understanding the meaning of words. (44)

Thus ends the Chapter on **Duties in Distress**.

Śûlapâṇi

Yâjñavalkya, Verses 43-44

Hungry &c. Of him so described, after having ascertained the family and the like, the king should find a means of livelihood not departing from religion. (43-44)

Here ends the Chapter on **Duties in Distress**

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1. Ch VII 134

Chapter III

Of the Duties of the *Vânaprasthas* Hermits

Among the four paths of life, the duties of a Celibate Student and of a Householder have been discussed. Now in the course of the discussion, the Author proceeds by way of discussing the duties of the Hermits

Yâjñavalkya, Verse 45

Having entrusted to his son the wife, or being followed by her, one should go to the forest, when intent on leading the life of a hermit; (when) a celibate, taking with him the fire and the *aupâsana* (fire). (45)

Mitâkshara:—One who in the forest stays *i.e.* leads a life of extreme regulations is a *Vânaprastha*, 'one who has set about for a forest'–a hermit, *Vanaprastha* is the same as *Vânaprastha*, the elongation[1] is in regard to the designation; in short as indicative of one desirous of going to the forest betaking to the next mode of life. Such a one **sutavinyastapatnikaḥ**, *having entrusted to his son the wife*; 'By you is she to be maintained' thus, one who has entrusted *i.e.* consigned his wife—such a one as so described. If she, out of a desire for the husband's company, wishes herself also to go to the forest, then **tayâ**, *by her*, **anugato wâ**, *being followed, i.e.* together with her. Moreover, **brahmachâri**, *celibate, i.e.* continent ; **sâgniḥ**, *with fire, i.e.* with the *vaitâna* fire ; and also **sopâgniḥ**, *together with the household fire*, **vanam vrajet**, *one should go to the forest.* By the statement 'having entrusted to the son the wife,' has been pointed out, that one who has accomplished the householder's duties, can become a hermit *i.e.* becomes entitled to set out for the forest life.

This, moreover, has been stated on the assumption of the cumulation[2] of all orders in life. Otherwise, under the PAGE 195 * **text**:[3] "One who has not swerved from the vow of "celibacy, whichever path (of life) he may wish for, he may betake", even if one has not entered on a householder's stage, one is certainly entitled to a forest residence.

1. *i.e.* the elongated form वानप्रस्थ is used as a technical word indicative of one who has taken to the third stage in life.

2. आश्रमसमुच्चयम्—*i.e.* on the assumption that all the orders in life are to be gone through in their consecutive order.

3. Cf. Manu Ch. III. 2.

This entering into the forest, however, is for one whose body has been worn out by oldage, or one who has a grandson born to him. As says Manu[1]: "When, however, a householder sees himself "covered with wrinkles, or (sees) the child of a child, then he should "resort to the forest."

This rule of entrusting the wife to the sons is for one who has a wife living, as even for one whose wife is dead, life in the forest has been stated by Âpastamba[2] and others. Therefore what has been stated in the rule in the text[3]: "After having cremated by the "*agnihotra* rites etc." as to the re-consecration of the fire, that has a reference to one who has not completely[4] mastered his passions.

By the expression "together with the fire and the *aupâsana* "(fire)," also is meant that when the consecration of the fires has been made, then together with the *S'rauta* fires, as also the household fire, one should go to the forest. Upon an entire[5] consecration, however, by the *S'rauta ones only. If, in some cases,* owing to the elder brother's remaining without a consecration of the fire, the *S'rauta* fires have

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1. Ch. VI. 2, 2. See II. 9-21-18&c.

3. Of Yâjñavalkya Âchara verse 89 see p. 238 above.

4 अपरिपक्वकषायविषयम्—कषाय—is emotion,passion ,one whose;passions have not been toned down **Bâlambhaṭṭa** makes this clear कषायो रागादि । तथा च यस्य नेंद्रियचापल्यं स वानप्रस्थ । अन्यस्तु दारपरिग्रहमेव पुनः कुर्यादिति भावः (P. 88. ll. 7–8).

5. सर्वाधान and अर्धाधान.

Note—सर्वाधाने तु श्रौतैरेव केवलम्—"Taking away in entirety, however, the rites will be performed by the *Śrauta* fires only."

Mark these two terms सर्वाधान and अर्धाधान. आधान means taking up.

Every householder has to maintain a perpetual fire which is called स्मार्ताग्नि. or औपासनाग्नि. because the householder performs the *aupâsana* rites on it every morning and evening पाणिग्रहणादारभ्य सर्वाचारलक्षणकर्मार्थमयमाग्निर्नित्य यावज्जीवं नोत्सृज्यते "पाणिग्रहणादिरग्निस्तमौपासनमित्याचक्षते तस्मिन् गार्ह्याणि कर्माणि (हिरण्यकेशि गृ. सू. २६–१, २) इति हिरण्यकेशिवचनात्. (See आपस्तम्ब गृ. सू. III. 5, 15-16. and the अनाकुला by हरदत्त p. 65 Kāśī Sanskṛt Series No. 59.)

When the householder desires to perform the Vedic or *Śrauta* rites, he has to consecrate the *Śrauta* fires For that purpose he takes this *aupâsana* fire either in entirety, or only a portion called half for the Brâhmaudana rite अपराह्णेऽग्निर्ब्रह्मन्नर्थं वौपासनादग्निमाहृत्यापरेण गार्हपत्यायतनं ब्राह्मौदनिकमादधाति औपासनिकं वा सर्वम्। आपस्तम्ब श्रौ. सू.५।४।१२-१३. After this the same *agni* is divided and placed in the appropriate places for the three sacrificial fires.

(*Continued on the next page*)

not been consecrated, then one should go simply together with the *Aupâsana* fires; thus it should be discriminated. The carrying of the fires, moreover, is with the purpose of bringing about the performances such as the *agnihotra* and the like which can be accomplished by it. And hence also Manu[1]: "One should offer the *agnihotra* with "the three sacred fires according to the law, without omitting the *darśa*[2] "and the *paurṇamâsa parva* at any time according to his capacity."

An objection

It may be asked, indeed, in the case of one who has consigned his wife to his son, and who is without her, how can the *agnihotra* and similar performances hold? Since in the text: "Along with the wife, a sacrifice "should be offered" is the rule for a joint right. The Answer is, true, it

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(*Concluded from the last page*)

In both, the आधान is of the स्मार्त or the household fire, which is taken away, either in entirety or in part, and the *Śrauta* fires are kindled with which the *Śrauta* rites are performed. When only a portion is taken over for the *Śrauta* rites and the other portion is retained for the performances of the *Smârtas* rites, it is अर्धाधान, and then in that case, both the *Smârta* and the *Śrauta* rites can be performed on the remainder of the *Smârta* fire, and on the *Śrauta* ones prepared with the portion taken away from the *Smârta* fire. When the whole is taken away, nothing remains of the औपासन fire and the *Smârta* performances are suspended, the only rites which could possibly be perfomed being the *Śrauta* rites only after the सर्वाधान.

सर्वाधान therefore means taking away the whole of the *aupâsana* or *gṛhya* fire, when nothing remains for the performances of the *Smârta* rites; and अर्धाधान means taking away only a half, when with the half retained the *Smârta* rites may be performed.

सर्वाधान and अर्धाधान are prescribed as alternatives. A householder may choose one or the other. In the case of the सर्वाधान, it will be noted that this rite taking place in the afternoon, there will be no *Smârta* fire available for the *aupâsana* rites due to the perfomance in the evening. In an अर्धाधान, both the fires are available and performances of both character *i. e. Śrauta* and *Smârta* are observed and there is no loss of either.

असर्वाधाने औपासनादर्धमग्निमाहृत्यापरेण गार्हपत्यायतनसमीपे ब्रह्मौदनिकार्थं निदधाति । सर्वाधानेन औपासनस्य निवृत्तिः । औपासनहोमादेः सर्वाधाने तद्दर्शिनो निवृत्तिः प्रतिनिध्यभावात्प्रसक्तम्पृष्टाभिरत् । यथा उत्सृष्टाग्नेरग्निहोत्रादि-निवृत्तिः ब्रह्मौदनिके च कर्मानुप्रवेशात्तस्य च समारूढत्वात् । See रामाण्डार commentary on आपस्तम्ब श्रौ. सू. ५।४।१२-१३ cited The *Mîmâṃsâ Prakâśa* vol. III. No. 3 p. 35.

1. Ch. VI. 9.

2. दर्श and पूर्णमास—दर्श is the completely dark moon and पूर्णमास is the full moon. Both are included in the eight *parvas*.

Vîramitrodaya

Of the members of the four Orders, the Duties of the Celibate Student and of the Householder have been stated. Now the Author states the Hermits' duties by (means of) an entire Chapter

Yâjñavalkya, Verse 45

One who in the forest, with intensity *i.e.* under special restrictive vows, lives, is *vânaprasthaḥ*—'a hermit'; *vanaprastha* itself is *vânaprasthaḥ*-it is a designation indicative of a state[1]. To the son for the purpose of maintenance, one who has entrusted his wife. On account 'of the wife's' desire for service to the husband, when one is followed by her; he should be 'celibate' *i.e.* abstaining from sexual intercourse; 'with fires', *i.e.* together with the three fires, '*Sopâsano*', together with the household-fire also; and thus he should go to the forest.

At the starting time itself, the wife gives her consent to the *agnihotra* being performed by the husband, and thus when she is entrusted to the son the carrying of the fire becomes consistent. (45)

Sûlapâṇi

Yâjñavalkya, Verse 45

'Son &c.' The twice-born resorting to a higher stage of life, having consigned to the son the wife when not desiring a forest residence, or if desirous, with her also, living in continence and taking with him the *vaitâna* fires, as also the household fire, should go to the forest. (45)

In the expression 'He should go accompanied by fires, together with the *aupâsana* (fire),' it has been so stated with a view to the performance of the *S'rauta* and *Smârta* rites which can be accomplished by the fire; the Author now states a rule in regard to the means thereof

Yâjñavalkya, Verse 46

With material not produced from ploughed land, he should offer to the satisfaction of the fires, manes, gods and the guests even; likewise to the dependants also; wearing the hair on the face, head, and on the body and maintaining his own self. (46)

Mitâkṣharâ:—The use of the word phâla, *plough*, is indicative of anything which is a means of cultivation. With corn produced from uncultivated land such as the *nivâra*, *veṇu*, *śyâmâka* and the like, he should make offerings to the fire. He should attend to the performances which can be accomplished with fire. The (use of the)

1. भावना—Condition.

word *cha*, 'likewise,' indicates that the dole of alms should also be made with the same.

Also **pitṛ-devân-atithîn**, *the manes, the gods*, and *the guests*. From the use of the word **api**, *also*, it is intended, that created beings also should be pleased by the same (means); likewise **bhṛtyân**, *dependants*. By the use of the word **cha**, *and*, also those who had arrived at the hermitage. So also **Manu**[1]: "Whatever edible there may be, from "that he should offer the oblation and the alms also according to "capacity; with water, roots, fruits and alms begged, he should "honour those who may have arrived at the hermitage."

In this manner, after having performed the five[2] great sacrifices, he himself should eat what may remain as a residue as **Manu**[3] has stated: "To the Gods also having offered it,—the forest produce and "the most holy oblation,—the remainder he may utilise for his own self; and also the salt which had "been prepared by himself": 'Prepared by himself' *i.e.* prepared from salt-marshes[4]. Thus, from the restrictive rule in regard to the meals, as also in regard to the sacrifices, the abandonment of urban eatables stands established from the context. Therefore also **Manu**[5]: "Having given up urban meals and also all his belongings."

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Indeed, the *darśa, pûrṇamâsa* and like sacrifices can be accomplished by means of paddy and such other urban products; how then can there be an abandonment of it? It should not, moreover, be said on the strength of the special text: viz., "With the produce of uncultivated land--fires etc." that the rule as to the paddy is annulled, because a *Smṛti* text, even if relating to a particular topic cannot in law affect a *S'ruti* text. The rule regarding the produce of uncultivated land can be reconciled by taking it in regard to performances which can be accomplished on the *Smârta* fire.

An objection

1. *Ch. VI. 7.*
2. पञ्चमहायज्ञान्—See Manu III 70
अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् । होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥
3. Ch. VI. 12
4. उखरकृतं—salt-marshes, according to सर्वज्ञनारायण—from क्षार—'salt or alcaline elements' of trees and the like (Bulher).
5. Ch. VI. 3.

An answer

Yes, it is true. Paddy and the like also being likely to be available even from land unfurrowed by a plough, there is no contradiction. And hence also, in the text by Manu[1]: "With grains growing in spring and in autumn "filled and fit for sages and collected by oneself, one may prepare and "offer the *puroḍâsa*, and boiled rice, in accordance with the rules" although the intrinsic purity of the *nivâra* and the like grains grown automatically fit for sages is established, the use again of the word pure has been made with a view to their fitness for a sacrifice and the like. Purity is sacrifice; fit for that is pure.

So also, **S'maśrûṇi**, *hair on the face*, **jaṭâścha**, in the form of *braid*, those *growing on the head*, and also **româṇi**, the *hair* in the armpits &c. one should bear. The use of the word hair is indicative by implication of the nails also. So also Manu[2]: "Let him always wear "braids, the hair on the face, on the body, and the nails likewise." And also **âtmavân**, *maintaining his own self*, *i.e.* he should be intent in the contemplation of the Self. (46)

Vîramitrodaya

Yâjñavalkya, Verse 46

Sprung up without ploughing, with such *nivâra* and other corn, he should offer to the fire and the rest. Offering to the fire *i.e.* offering the oblation to the fire, *agnihotram*. By the use of the first *cha*, 'and' is the inclusion of the cows which supply the cow-dung, as a means for the performance of *agnihotra* and by the last, of oneself. By the use of the word *api*, 'even,' are included the beings—the objects of the oblation offerings. By the word 'hair' are included the hair in the armpit etc. "Braids also, should he bear always, and the hair on "the face, body, and the nails also", so Manu[2]. 'Maintaining his own self' *i.e.* solely devoted to the contemplation of the (supreme) soul. (46)

Śûlapâṇi

Yâjñavalkya, Verse 46

Unfurrowed, *i.e.* sprung up without a furrow "And braids also should he "always bear; and hair on the face and body and nails also", from this text of Manu[2], even nails he should bear. (46)

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1. Ch VI. 11. 2. Ch. VI. 6.

The Author states the rule about accumulating wealth referred to before

Yâjñavalkya, Verse 47

For a day, for a month, or for six months, or also for a year should one make the accumulation of wealth; what has been saved, in the *Âśvayuk* month one should give up. (47)

Mitâkṣharâ :—In regard to one **anḥaḥ**, *day*, what is sufficient for the meal, sacrifice, and the like visible and invisible performances, **arthasya sañchayam kuryât**, *of wealth the accumulation one should make*, **mâsasya wâ ṣhaṇṇâm,** *for a month, or for six months*, **saṃvatsarasya wâ**, *or for a year*, sufficient in regard to the performances (for such periods) one should make the accumulation, not more. If even while doing this, somehow it is exceeded, then that superfluity **âśvayuge mâsi tyajet,** *in the month of Âśvayuk one should give up* (47).

Vîramitrodaya

Yâjñavalkya Verse 47

For a day, or for one month, or for six months, or for a year, such property *i.e.* material, such as the *nivâra* rice etc. as may be sufficient for the meals, sacrifice, and the performance of sacrifices and also in a manner not inconsistent with the law, one should store. More than that whatever may have been stored, or remained over after appropriation he should give up in the month of *Āsvina*. The meaning is that he should make again another accumulation. (47)

Śûlapâṇi

Yâjñavalkya, Verse 47

Day &c. Accumulation of stores for maintenance for a day or the like other period he should make, for the sacrifice also Of what was made, the balance which may remain after the ritual, he should give up in the month of *Ās'vin*. (47)

Yâjñavalkya, Verse 48

Restrained, bathing at the three periods, averse to acceptance of a donation, intent on Vedic studies, always giving away alms, and devoted to the good of all beings (48)

Mitâkṣharâ :—Moreover, **dânto,** *restrained*, *i.e.* free from arrogance; at the three periods, viz. the morning, midday, and the afternoon,

regularly having a bath; also in regard to acceptance of gifts, averse; from the use of the word *cha*, 'also', averse to the performance of sacrifices (for others) also. Swâdhyâyawân, *intent on Vedic studies*; also always *giving away donations*, dânaśîlaḥ, of fruits, roots and alms; and should likewise be devoted to acts beneficial to all the living beings. (48).

S'ûlapâṇi

Yâjñavalkya, Verse 48

Dântaḥ &c. Restrained *i.e.* bearing up with the pains of cold, heat &c. bathing at the three *savanas* *i.e.* bathing at the three transitional periods; the rest is clear. (48)

Yâjñavalkya, Verse 49

Using his teeth as pestle and mortar; subsisting on things ripened by time; or having a stone slab for pounding; likewise should he perform the *S'rauta* and *Smârta* rites with fruit oils, as also the performances. (49)

Mitâkṣharâ:—Moreover, tooth alone are the pestle and mortar *i.e.* the instrument of removing chaff, of whom; such a one is **dantolûkhalikaḥ**, *one using his teeth as pestle and mortar*; what is ripened by time itself is ripened by time such as the *nivâra*, *venu*, *śyâmâka* and the like; as also plums, *ingudi* and like other fruits; one who eats these is **kâlapakvâśî**, *subsisting on things ripened by time*; the word *vâ*, 'or', is used to indicate that he may subsist on things cooked on fire, since, "Or eating things "ripened by time or on fire," in this text of Manu,[1] eating the time-ripened or fire-cooked things is intended; or he should be one *having a stone slab for pounding*, **aśmakuṭṭako wâ**, *i.e* one whose pounding *i.e.* threshing is done by a stone slab; one of this type.

Likewise, the S'rauta and Smârta rites, as also the visible *performances*, **kriyâḥ**, such as eating, anointing and the like

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one should perform with unctuous substances extracted from the fruits of *lakucha*, *madhuka* and the like other sacred trees, and not with clarified butter or the like. So also Manu[2]: "He should eat the fruits of sacred trees as also oils extracted "from the fruit." (49).

1. Ch. VI. 17. 2. Ch. VI. 13.

Vîramitrodaya
Yâjñavalkya, Verses 48-49

Dântaḥ, 'resrtained' *i.e.* bearing with the rigour of cold, heat etc. at the three periods always having a bath, turned away from any kind of acceptance, as also from performing sacrifices for others; intent on Vedic studies; always doling out alms, fruit, root, beggings, etc.; intent on conducting himself for the benefit of all the created beings.

One whose teeth alone is the pestle and mortar *i.e.* the means of separating the chaff, such a one; in course of time *i. e.*, without effort ripened, such as the plum fruits, *nivâra* etc.; one whose food is that; one who does the pounding by a stone. By the use of the word *wâ*, 'or,' is included 'or he may eat what is cooked on fire,' as stated by **Manu**.[1]

Srauta, such as the *Agnihotra* and the like; *Smârta*, such as the *Vaiśvadeva* etc., has been indicated as necessary performances, as also the acts of eating, maintaining the dependants and the like, he should perform with the products of the fruits of sacred trees in the place of oils, clarified butter etc. and that also in a manner as laid down in the rules. (48-49)

Sûlapâni
Yâjñavalkya, Verse 49

Teeth &c. One, of whom teeth themselves are in the place of a pestle and mortar; he should have such a description with the unction producing fruits *i e.* from the unctuous juice of the *inguda*, *madhûka* and like other fruits, he should perform the *Smârta* rites as also make the anointing of the body &c. (49)

The Author states in regard to the taking of two meals stated in connection with the rules of worldly life

Yâjñavalkya, Verse 50

By the (observance of) *Chândrâyanas* **he should pass his time, or he should always live by the** *Krchchhras*; **or he should eat after the lapse of a fortnight, or when a month or a day has passed. (50)**

Mitâkṣharâ :—**Chândrâyaṇaiḥ**, *by the Chândrâyanas*, as will be described hereafter,[2] with their characteristics, **kâlam nayet**, *he should pass his time*; **kṛchchhrair vâ**, *or by the krchchhras*, such as the *Prâjâpatya* and the like, one should *live*, **vartayet**, his time. **Wâ pakṣhe**, *or, after*

1. Ch VI 17

2 See Verses 324-325 of Prâyaschittâdhyâya

a fortnight, i.e. after fifteen days are passed, **aśnîyât**, *he should eat*, **mâsena wâ**, *or after a month*, **ahani gate wâ**, or *after a day has passed*, at night, he should eat. By the use of the word **api**, *even*, or even at the fourth meal, as says Manu[1]: "He may eat either at night, or in the "day time after collecting the food according to his capacity, or at "every fourth *meal* time, or even at every eighth." In regard to these rules as to time, there is option according to one's capacity. (50)

Vîramitrodaya

Yâjñavalkya, Verse 50

By the performance of the *Chândrâyana*, one should always pass his time. Or by the observance of the *Prâjâpatya* and other *Krchchhras*, one should pass his days. The word 'always,' goes with all. After the lapse of a month, or the lapse of a fortnight, or the lapse of a day, he should eat and not like a householder, every day; this is the meaning. By the use of the word *api*, 'even,' is included, an eighth meal also, *vide* this text of Manu[1]: "Or at every fourth meal time, or even "at the eighth meal time." (50)

Śûlapâṇi

Yâjñavalkya, Verse 50

Chândra &c. *Krchchhras*, such as the Prâjâpatya and like others. The rest is clear. (50)

Yâjñavalkya, Verse 51

He should sleep on the ground, pure in his mind, at night; during the day he should pass his time by walking about, or by standing, sitting, and roaming, or by the yogic study also. (51)

Mitâkṣharâ :—Moreover, excepting the period of eating or roaming, **râtrau śuchiḥ**, *at night pure in mind*, and restrained **swapyât**, *he should sleep*; he should not sit, nor also stand; sleeping during the day being prohibited for every individual, it is not intended as a rule of abstention from that. Also, on the ground alone, he should sleep. That, moreover on the ground, not on a sofa with a bed spread on it. The day, however, **samprapadaiḥ**, *by walking out, i.e.* by wandering, he should pass. **Sthânâsanarupairvâ vihâraiḥ**, *or by diversions in the form of sitting, standing i.e.* by movements such as for some time sitting, for some, moreover, sitting, or in this way he should pass the day.

1. Ch. VI. 19.

Yogâbhyâsena wâ, *or in Yogic study*. So also **Manu**[1]: "And also "various *Upanishads* and Vedic texts for the unification of the soul," 'unification of the soul,' *i e.* for the attainment of the Brahma. From the use of the word **tathâ**, *also*, is meant, or he may pass by rolling on the ground, as **Manu**[2] has stated : "He may roll about on "the ground, or stand on tip-toe during the day." 'On tip-toe' *i e.* on the ends of the feet. (51)

Vîramitrodaya

Yâjñavalkya, Verse 51

At night, having purified himself, on the ground, and not on a cot or the like, should he sleep. At day, *i. e.* during the day time, by good *i.e.* such as could secure religious merit, walks *i.e.* movements, by standing, *i.e.* standing up; by sitting, *i.e.* sitting down, and the *vihâra* *i.e.* in the diversion of listening to the *upanishads*; as also by the practice of the *yoga*; but he should never sleep. **Manu**[1]: "And "also various *Upanishads* and Vedic texts for the unification of the soul." He should hear, is the context. **Also**[2]: "He may roll about on the "ground, or stand on tip-toe during the day."

Śûlapâṇi

Yâjñavalkya, Verse 51

Purified &c. 'On the ground,' *i.e.* not on a cot &c. by the forefeet *i e.* on the ends of the feet, he should stand during the day. 'Standing and sitting,' *i e*, for some time he should remain standing alone : for some time sitting also, and should not roam about in the interval. The rule is for periods other than the necessary time for bathing &c. (51)

Yâjñavalkya, Verse 52

During the summer season, seated in the midst of the five fires[3]; during the rainy season, he should lie on a platform; with wet clothes on, however, during the cold season; or according to his capacity should he practice austerities. (52)

Mitâksharâ:—*Having regard to the text*[4]: "*Of three seasons is the* "year ; *grîshma*, *warshâ* and *hemantaḥ*." **grîshme**, *during the summer*

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1. Ch. VI. 29 2 Ch. VI. 22,

3. पंचाग्नय –The five sacred fires are अन्वाहार्यपचन or दक्षिण, गार्हपत्य, आहवनीय, सभ्य and आवसथ्य and the sixth औपासन is also added to. Tho author of the *Mitâkshara* refers to these as made up of the four quarters and the fifth, the sun, over the head.

4. See Taittirîya Samhitâ V 7 6.

season, i.e. during the period of four months, such as the *Chaitra* and the rest, in the four quarters fire and overhead the Sun; thus in this manner, in the midst of the five fires he should be seated. So **varshâsu,** *during the rainy season, i. e.* in the period of four months such as the month of *S'râvaṇa* and the rest, **sthaṇḍileśayaḥ,** *he should lie on a platform, i.e.* he should dwell on the portion of the ground which is without any means of warding off the rainy showers; **hemante,** *during the cold season, i.e.* in the period of four months such as the *Mârgaśirsha* and the rest, he should put on a wet cloth.

One unable to practice austerities in this manner, may practice austerities according to his capacity. He should strive in such a manner that there may come about the emaciation of the body, as Manu[1] has stated: "Practising austerities of the highest rigour, he "should dry up his own body." (52)

Vîramitrodaya

Yâjñavalkya, Verse 52

"Of three seasons is the year, the summer, the autumn and the "cold season". There in the summer *i.e.* in the four months commencing with *Chaitra* onwards, seated in the midst of the five fires, he should perform the austerities in the form of taking in the five fires. On the four sides, the four fires and on the top the fire in the form of the Sun; thus the five fires. During the showers he should sleep on a platform; he should perform the austerities in the form of sleeping on a raised post on the ground which is without the means of warding off the shower streams. In the cold season, however, putting on a wet cloth *i.e.* by wearing such a cloth, he should perform the austerities for the whole season. When unable to perform austerities in this manner he should practice any other kind of austerity according to his own capacity as would dry up the body. By the use of the word *api*, 'even,' has been indicated as a secondary course the adoption of the last alternative. (52)

S'ûlapâṇi

Yâjñavalkya, Verse 52

'Summer &c.' By its association with the seasons and the year, this rule is for every year. (52)

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1. Ch. VI. 24.

Yâjñavalkya, Verse 53

To one who torments (him) with thorns, as also to one who anoints him with sandle pastes, unangered, or undelighted either, and equal to this as to that also (53)

Mitâkṣharâ:—Moreover, **yaḥ**, *one*, *i.e.* some one with thorns and such other means **tudati**, *torments*, on the several parts of the body and causes pain, with him he should not get angry. He who, with sandal paste and the like **limpati**, *anoints*, him over and causes pleasure, towards him also he must not exhibit delight. But, to both these two he should be *equal*, **samaḥ**, *i. e.* should be indifferent. (53)

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Vîramitrodaya
Yâjñavalkya, Verse 53

With thorns, one who tries to cause pain, towards him unangered, one who anoints him with sandals, with him not overpleased; towards both equal *i.e.* indifferent, should he be. The genetive case with the several uses of the word *cha*, indicate the co-existence of one who is indifferent, and the absence of delight or sorrow. (53)

Śûlapâṇi
Yâjñavalkya, Verse 53

'He &c.' He who causes pain with thorns, to him he should be unangered. One who anoints him with sandal paste, towards him also he should not exhibit pleasure Thus should he be even-minded towards both. (53)

For one who is unable for the fire service, the Author states

Yâjñavalkya, Verse 54

Or having consigned the fires within himself, also taking his residence in a tree, and with measured diet in the houses of the *vânaprasthas* only, should he practice begging for his maintenance. (54)

Mitâkṣharâ:—**Agnîn**, *the fires*, having put in his own self, **vṛkṣhâvâsaḥ**, *taking his residence in a tree*, one whose place of residence is the tree only ; such a one of this description. **Mitâśanaḥ**, *one with measured diet*, *i.e.* who eats very little. By the use of the word **api**, *also*, is indicated, also that he should subsist on roots and fruits. As says **Manu** :[1] " Having deposited the sacred fires within himself, according to the

1. Ch. VI. 25.

"prescribed[1] rule; being without fire and without a dwelling, silent "he should subsist on roots and fruits." 'Silent,' *i.e.* observing the vow of silence. When, however, the roots and the fruits are not available, as much as may sustain life, to that extent only should he practice begging at the houses of the *vânaprasthas*. (54)

Śûlapâṇi

Yâjñavalkya, Verse 54

Fires &c. When unable to bear up the fires, then after six months in accordance with the rules regarding the *Vaikhânasa*, having consigned the fires within oneself. for the sustenance of life, he should bring in alms.(54)

When, however, that is not possible, or there is an attack of a disease then what should be done ? So the Author says

Yâjñavalkya, Verse 55 (1)

Or having brought from the town, he should consume eight mouthfuls restrained in speech. (55 [1])

Mitâkṣharâ :—Grâmâdwâ, *or from the town,* alms, **âhṛtya vâgyato,** *having brought, restrained in speech, i.e.* observing silence **aṣhṭau grâsân bhuñjita,** *eight mouthfuls he should consume.* By stating the rule about begging from the town the rule as to the food for an ascetic is by implication superseded. When, however, with eight mouthfuls, sustenance of life is not possible, then, "Eight mouthfuls for the *muni* "is the alms; for the *vânaprastha,* sixteen," this rule stated in **Another Smṛti** should be observed. (55 [1])

For one who is unable to observe all the rules, the Author states

Yâjñavalkya, Verse 55 (2)

Subsisting on the air he should go towards the North-East, until the fall of the body. (55 [2])

Mitâkṣharâ :—Air itself is the diet of whom, such a one is **vâyubhakṣhaḥ,** *subsisting on the air.* **Prâgudichîm,** *North-East i.e.* the *iśâni,* direction, **gachchhet,** *he should go.* **Âvarṣhmasaṅkṣhayât,** *until the fall of the body*; *varṣhma* means the body ; until the falling of that, with an uncrooked pace should he go. As says **Manu**[2]: "Setting himself

1. यथाविधि—i.e. भक्ष्यपानादिविधानेन । आत्मनि समारोपणविधिश्च भावनयाऽऽत्मगतत्वः मेधातिथिः पृ. ४६६ पं. १४-१५.

2. Ch. VI. 31.

" towards the North-Eastern direction, he should proceed in an un-" crooked manner."

When he is unable for this great[1] journey even, he should practise the *bhrgupatana*[2] and the like, as has been stated in a **Smṛti**: " A *vânaprastha* may betake to a warrior's[3] path, or enter into the " fire or water, or let himself fall from a height" the duties as to bathing, sipping water stated in the chapters relating to celibate students and the like, being not inconsistent are applicable to him also. Since **Gautama**[4]: "For the later ones, also this, as being not inconsistent."

Thus, by observing all the sacred rituals such as the moon rituals,[5] *Dîkshâ*, as far as the *mahâprasthâna*, ending with the giving up of the body, one gets a respectable position in the region of *Brahma* ; as says **Manu**[6]: " By means of any one of these modes " prescribed for the great *ṛshis*, a Brâhmaṇa by getting rid of his " body, is exalted in the region of Brahmâ free from sorrow and " fear." ' Region of Brahmâ ' *i.e.* a particular region, and not the perpetual *Brahma*, in regard to that the word region not being used ; and there, without resort to the fourth order, absolution is not accepted to be possible. Nor should it be supposed that the possibility of attaining Brahma is indicated in the **text**[7] : " Or with the practice " of *Yoga* " would become refuted ; for it is possible to construe that text as being stated in regard to the attainment of the region of Him. And hence also in the **S'ruti**[8], " three are the pillars of *Dharma* " thus,

1. महाप्रस्थान—i e proceeding to the अपराजिता direction on महापथ, सत्पथ &c. on the routes higher up the *Kedâra* and other points.

2. भृगुपतन—See Bâlambhatta Collection Vol. 8 pp 16-21.

3. वीराध्वासनम्—A battlefield etc. 4. Ch. III. 9. 5 See Verse 50 above p. 1509.

6. Ch VI. 32. 7. See above Verse 51 p 1511

8. The passage is from the छान्दोग्योपनिषत् २।२३।१. The full passage reads thus, त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमः। तप एव द्वितीयः। ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्। सर्वे एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ॥ १ ॥

In the comments by *Nityânanda* (see Ânandâsrama Series No. 79 pp 49-50), the meaning of this passage has been very clearly brought out thus Three parts (स्कन्धा) of धर्म exist viz for the householder, यज्ञोऽध्ययन दानं, is the first; the second is for the hermit वानप्रस्थ, viz तप, such as कृच्छ्रचान्द्रायणादि, and the third for the आचार्यकुलवासि-नैष्ठिक. He remarks सर्वेऽप्येते त्रयोऽप्याश्रमिणो भवन्ति. A different result, has, however, been stated for the सन्यासि

premising, "the sacrifice, study, and donation" is the first, 'austerities alone', is the second, and 'a celibate student residing in the premises of the preceptor' is the third; residing at the house of the preceptor to the very end, and ending his life, thus having stated the characteristics of the duties of a householder, a *vânaprastha*, and a perpetual student, and thereafter by stating that all these attain to meritorious worlds, has been stated the attainments of meritorious worlds by the members of the three orders, and by the statement viz. "one who has been established in the Brahma, secures a neverdying state, deductively has come to be stated the attainment of a neverdying condition in the form of the absolution by the *parivrajaka* alone who has been established in Brahma. As for the **text**[1]: " One performing the *śrâddha* and " always speaking the truth, even a householder gets absolution ", in which even for a householder the absolution has been demonstrated, that should be understood only as having a reference to the ascetic condition gone through in another birth. (55 [2])

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Here ends the Chapter on the **Vânaprasthâs**

Vîramitrodaya

On account of the inability for storing food, the *agnihotra* may be impossible; so the Author says

Yâjñavalkya, Verses 54-55

In pursuance of the rule precribed for the *Vaikhānasa*, after having consigned the fires within oneself, one whose place of residence is a tree itself, that he may live by the roots, fruits etc., such a one (should be) with measured diet *i.e.* shall have his meals restricted. In the absence of that, in the houses of *Vânaprasthas*, he should do the begging for his maintenance *i.e.* for the preservation of life. By the use of the word *eva*, ' only', the householder is excluded.

When maintenance is not possible from that, from the town *i.e.* from the class of householders residents of the town, having collected eight mouthfuls,—and if by that much the sustenance of life be impossible, sixteen mouthfuls, observing silence he should eat.

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1. Prâyaśchitta Verse 205.

If he is unable anywhere then, however, until the crumbling of the body *i.e.* as far as the body could be sustained, eating in the air, he should proceed towards the North-Eastern direction in a non-crooked manner. In *another* Smṛti[1]: "Eight mouthfuls are the alms for a "*muni*; for a *vânaprastha*, sixteen." Manu[2]: "Having consigned the "*vaitâna* fires within himself according to the rules, he should remain "without a fire, without residence and subsisting on roots and fruits." Also[3]: "Or setting himself towards the North-Eastern direction he "should proceed in an uncrooked manner." A Smṛti: "A *vâna-"prastha* may betake himself to a warrior's path, or enter into the fire or "water, or let himself fall from a height." For this *vânaprastha* order of life, the Brâhmaṇa and the Kshatriya alone have the privilege to enter. "Four have been stated to be the *Âśramas* for the Brâhmaṇas as "pointed out by the *Śruti*; for the Kshatriya, three have been stated; "two and one for the Vaiśya and Śûdras respectively," thus the Author himself having stated in the Yogi Saṃhitâ.

Here ends the Chapter on the Vânaprastha.

Śûlapâṇi

Yâjñavalkya, Verse 55

From the town &c. Having collected from the town, eight mouthfuls he should consume. Being attacked by an incurable disease subsisting on air, he should proceed towards the North-Easterly direction until the fall of the body. (55)

Here ends the Chapter on the Vânaprastha

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1. See Baudhâyana Dh S II 10-53 cited वैद्यनाथदीक्षितीये पृ. २०० पं १४.
2. Ch. VI. 25.
3. Manu Ch. 31.

CHAPTER IV

Duties of the *Yatis* (Ascetics)

Having enumerated the duties of a hermit *Vaikhânasa*, the Author begins in due course (the consideration of) the duties of the ascetics—the *Parivrâjakas*

Yâjñavalkya, Verses 56, 57

Either from the forest or from the house, after having performed the sacrifice in which the *dakshinâ* is bestowed as in regard to all the *Vedas*, and known as the *Prâjâpatya*, and at its conclusion after having reposited the fires within himself.

One who had studied the Vedas, was performing the *japa*, had sons living, had been doling out food, had maintained the fires, and had performed sacrifices according to his capacity, should turn his mind for final emancipation; and not, however, otherwise. (56, 57)

Consideration of the Duties of the *Yatis*

Mitâksharâ:—By as much period as the sensual desires of one whose body has been dried up by several austerities, become boiled up in a cauldron and there remains no possibility of the revival of the upshot of arrogance, for so much period having completed the residence in the forest, immediately thereafter, one may turn his mind towards the final emancipation. By the words forest and house, are indicated the stages of life in connection with these. By the word *moksha*—final emancipation—that which yields the sole result of emancipation, viz. the fourth stage.

Or, gṛhât, *after the house*, *i. e.* immediately after the householder's stage, one may turn his mind towards emancipation. By this, moreover, the Author indicates that the aforestated rule as to the cumulation of the four stages in life is optional. A similar option is seen in the **Jâbâla śruti**: "After having completed the celibate studentship, one should "become a householder; after having become a householder, one should "become a forest-dweller; after having become a forester, one should "become an ascetic. If, however, otherwise, even from the celibate "studentship itself one should enter into the ascetic's life, or from the "house, or from the forest".

Moreover, the negation of the orders subsequent to the householder's has been pointed out by Gautama[1] "Only one order, however, "according to the venerable preceptors; as the householder's has been "actually prescribed."

Of these several courses, moreover, of cumulation, alternation, or negation, as all these have the *śruti* as their origin, the selection is at one's option.

Therefore what has been stated by some wiseacres viz., 'By 'reason of their *smârta* character, the perpetual student and like 'others are annulled by that of the householder's order, as it has a '*śrauta* origin, or these may be taken as having a reference to the 'blind, impotent and the like who are excluded from the privileges of 'a householder', that may be neglected; as it is evidently the result of their entire absence of the study of the Vedas.

Moreover, just as by reason of their inability to perform the *Vishnukramana*,[2] or the *Âjyâvekshana*,[3] the lame[4] and others are excluded from the *S'rauta* rites, similarly even in regard to the *Smârta* rites also is their inability for carrying water, or going round for the *bhikshâ* and the like, how then can it be said that the order of the perpetual student etc. has a reference to the lame and the like?

Moreover, for this *âśrama* the *Brâhmana* alone has the right. **Manu** says[5]: "After having consigned the fires within oneself, a Brâhmana "should enter the ascetic's order from the householder's", **also**[6]:

1. Dharma S. III. 35.

2. See Taitt. Samh. V. 2. 1. 7 It consists of the four steps which the sacrificer has to put in from the दक्षिण fire towards the आहवनीय.

3 See Taitt Samh. I. I VI 2.

4. Ch. XII. 88, 89, 90 विष्णुक्रमण, आज्यावेक्षण etc See Jaimini VI I 4-5. द्वितीयाधिकरणे अशक्तानामधिकारनिराकरणाधिकरणे सूत्रे ४-५ also called तिर्यगधिकरण in which the question was whether those who are incapacitated by nature such as the blind, the lame, the deaf and others are excluded from the privilege of performing a sacrifice The पूर्वपक्ष says the *desire for the attainment of heaven is common to all*, *the* injunction is स्वर्गकामो यजेत । and that should not be limited by the insistence of the performance of subsidiary rites such as the आज्यावेक्षण &c. The सिद्धान्त answers that if these rites of आज्यावेक्षण had been prescribed as पुरुषार्थ then there would be no flaw in the performance of the sacrifice, but here as it is a part of the क्रतु itself its absence would be a material flaw in the fruition of the क्रतु. यद्याज्यावेक्षणादयः पुरुषार्थतया विधीयेरन्, तदा तल्लोपेऽपि न क्रतोर्वैकल्यम् । इह तु क्रत्वङ्गतया ते विहिता इति तल्लोपे न क्रतुरेव निष्पद्यते ।

5. Ch. VI 25.

6. Ch VI. 97.

"This law has been stated to you as for a Brâhmaṇa and is of four "varieties", thus both by the introduction and by the conclusion this has been demonstrated by Manu as the privilege for a Brâhmaṇa.

"The Brâhmaṇas enter *sannyâsa,*" from this S'ruti[1] text, the right is of the fore-born only, and not of all the twice-born.

Others, however, by reason of the three (orders) being in the context, and on account of the text of the Author of the Sûtras, "for "the three orders, after studying the vedas, are the four stages in "life," maintain that the right is of all the twice-born.

When, moreover, either from the forest or from the house he enters the fourth order then **sârvavedasadakshiṇâ**, *in which the dakṣhiṇâ is bestowed as for all the vedas*; *sârvavedasi, i. e.* in connection with all the *vedas*, the *dakṣhiṇâs* in which, such a one, as of that description; that sacrifice in which *Prajâpati* is the deity, having performed, **tadante,** *at its conclusion,* **tân,** *these, i.e.* the *vaitâna* **agnîn,** *fires,* **âtmani,** *within oneself,* in conformity with the procedure stated in the *S'ruti,* **samâropya,** *having consigned.*

By the use of the word *cha,* 'also,' "during the half-year when the "Sun is progressing towards the north, on a full moon day, after hav- "ing first performed the preparatory rites with a purified body, eight "*sraddhas* one should offer, or twelve," thus stated by

PAGE 200 * **Baudhâyana**[2] and others, after having performed the initiataryr ites, also **adhîtavedo,** *one who has studied the Vedas,* who is devoted to the *japa,* one who has sons born, who has bestowed away his wealth for the humble, the blind, and the helpless, and who has also been bestowing food as alms, and in the absence of any hindrance such as the non-consecration of the fire or of being the eldest, one who has consecrated the fires, having performed the ordinary and occasional sacrifices, **mokṣhe manaḥ kuryât,** *direct his mind towards emancipation;* should enter the fourth order; **nânyathâ,** *and not otherwise.*

By this, the Author points out that one who has not redeemed himself from the three debts has no right for the *pravrajyâ* or *sannyâsa.* As says Manu[3]: "After having discharged the three debts, "one may direct his mind towards final emancipation; without paying "off however, one who tries for the absolution, goes down."

1. See Bṛhadâraṇyakopaniṣhad III. 5 and IV. also Śatapatha Brâhmaṇa.
2. See Dh. S. III. 7.8.
3. Ch. VI. 35.

When, however, he enters the fourth order from celibacy, then there is no restriction as to the begetting of issue, since one who has not married a wife has not that privilege; and, moreover, marriage is induced by a will (for it). Nor should it be supposed that the rule as to the discharging of the three debts itself, involves with it the acceptance of a wife. Like as in the case of the rules regarding the acquisition of knowledge or wealth, acceptance of a wife being possible to be induced by other motives, it is not in need of a motive power.

An objection

Indeed, the **text**:[1] "When being born, a Brâhmana is born "with three debts as a debtor, (he becomes free "from his debts) by the celibate studentship, to the "*ṛṣhis*, by the sacrifices, to the gods, and by the "issue, to the ancestors," points out that the begetting of children &c. are the essentials for every one born. Not so.

The reply

Not indeed is one authorised for the performance of a sacrifice and the like by being born merely, and when he has not entered into marriage or consecrated the fires.

Therefore 'when (so) authorised, one when born a Brâhmaṇa should attend to the performance of sacrifices &c' is its meaning. And therefore also, of one who has been initiated, the study of the Vedas alone is a necessary duty; and of one who has married a wife and kindled a fire, the begetting of the issue. Thus it is unblamable. (56-57)

Vîramitrodaya

Now the Author introduces the fourth order reached in due course while stating the duties of the *Sannyâsi*

Yâjñavalkya, Verses 56, 57

Vanât, 'from the forest', *i.e.* from the order of the hermit; *gṛhât*, 'from the house', *i.e.* from the householder's order. By the use of the word *wâ* '*or*', expressing indifference, or 'from a celibate student's order', when the passions have been boiled down, *mokshe*, 'for the emancipation', *i. e.* for the emancipation alone, to the ascetic's order, one should direct his mind. For this order, the Brâhmana alone has the right, *vide* the text of Yâjñavalkya.

"After having consigned the fires within oneself, a Brâhmana "should become a hermit from a householder", commencing with this and 'this fourfold duty for a Brâhmana has been stated to you'

1. Of Vaśiṣhṭha Dh. S Ch XI s 48. Taitt. S VI 3. 10 5. Śatapatha B. I. 7, 2. 11.

having thus concluded, by Manu[1] also this privilege has been expressed to be for the Brâhmaṇa alone. Also *vide* the Śruti: "The Brâhmaṇas "become hermits."

'For all the Vedas' *i.e.* in connection with all the Vedas; one in which such is the *dakshinâ*, that *i.e.* the sacrifice, in which, Prajâpati is the deity; if one other than a celibate student be with fires, then having performed, at its conclusion *i.e.* after the performance of the sacrifice, the *Vaitâna* fires, having consigned *i.e.* made over into onself according to the procedure stated in the *Śrutis*. By this, although in the text, 'One should turn his mind', is implied the immediate contiguity of obstruction and other similar undesirables, the priority or posteriority of the performance of the sacrifice and the winding up of the fire has not been indicated and thus the expression 'at its end' is not meaningless. 'One having a son' is indicative of one who has taken a wife.

By the use of the first *cha* is indicated the group of performances stated by Baudhâyana *viz*: "When the sun is passing towards the "North, on the full-moon night having first performed the *puraścharaṇa*,[2] "with the body purified, one should offer eight *śrâddhas*, or twelve." By the second use of *cha* has been added that he should have performed the ordinary and the extraordinary and other performances. By the use of the word *tu*, 'however,' is excluded the right for the *sannyâsa* for one who acts to his whims.

'Not otherwise,' *i.e.* the meaning is the acceptance of the ascetic's order should not be made without the necessary acts such as the performance of the Ishṭi and the like. In this connection Jâbâli (see p. 1518, ll. 29–34). Moreover: "When being born, a Brâhmaṇa is "born with three debts as a debtor, (he becomes free from his debts) "by the celibate studentship, to the *ṛshis*, by the sacrifices, to the gods, and by the issue, to the ancestors", so is the Śruti[3] text. "After hav-"ing discharged the three debts, one may direct his mind towards final "emancipation; without discharging, however, one who strives for the "absolution, goes down", so has also been stated the order by Manu.[4]

If it be asked, how can the capacity for becoming an ascetic be congruous for the celibate student? The answer is, that the purport of these two passages from the *Śruti* is, that for one who has taken a wife the authority for entering the ascetic's order is only after the procreation of sons. Otherwise from the *Śruti* text of Jâbâli, the authority for the celibate student is established. This is the line. (56–57)

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1. VI. 25 and 97. 2. The repetition of the *Gâyatri Mantra*.
3. Taittirîya Samhitâ VI. 3. 10, Śatapatha Br. I. 7. 2. 11. 4. Ch. VI. 35.

Śûlapâṇi

Yâjñavalkya, Verses 56-57

One who has completed the Vedic Studies &c 'After the foresters &c.' this is in the case of all the four stages in life (having been gone through), "from the householder's"—this is when the alternative course has been adopted To that effect says Jâbâla: (See p. 1518 ll 29-35). 'After the forester's or the householder's &c'

After having performed the *Prâjâpatya* sacrifice as stated in the *Yajurveda* in which the entire possessions are given away as *dakṣiṇâ*, at its conclusion, (and) under the *Yajurveda* rite also having consigned the fires within oneself, one who has completed the study of the Vedas, who is repeating the *gâyatri*, has procreated a son, has doled away food, who has consecrated the *śrauta* and the *smârta* fires, and who has performed the *Jyotiṣhtoma* and like sacrifices according to his capacity, *mokshe*, 'towards absolution,' in which absolution is the main objective, i.e. in the ascetic's order, may direct his mind.

For this, the privilege is only of the Brâhmana, as says Manu[1] "Having consigned the fires within oneself, a Brâhmana may go forth into "the forest from the house" As to the use of the word twice-born elsewhere, that is only intended as an extended use of the word Brâhmana. As to what has been stated by Visvarûpa, viz. "A Brâhmana, a Kshatriya, "or a Vaisya may go forth into the forest from the house", that is not found in any work, and is without authority. (56-57)

In this manner having determined who is authorised, the Author states his duties

Yâjñavalkya, Verse 58

Kindly towards all the beings, appeased, having three staffs, with the bowl, sole-companioned, having entered the ascetic's order, in search for his alms, he may resort to a town. (58)

Mitâkṣharâ:—To all created beings, whether doing pleasant or unpleasant deeds, **hitaḥ**, *kindly*, *i.e.* detached and not acting for his benefit, as **Gautama**[2] has stated: "Of harm or of favour not taking any "notice." **Sântaḥ**, *appeased*, indifferent externally as well as at heart. One for whom are three staffs is **tridaṇḍee**, *one having three staffs.* These staffs to be taken should be of bamboo, as it is observed

1. Ch. VI. 25

2. Dh S. Ch. III. 23-24.

in **Another Smṛti**: "After the completion of the *Prâjâpatya* sacrifice, "three bamboo staffs of the height as far as the head, one should hold "by the right hand, by the left the bowl with water." Or he may hold one staff, *vide* the Smṛti of **Baudhâyana**[1]: "Having one staff or three "staffs;" and as it is observed in the **Chaturviṁśatimata** also: "One "may enter into the fourth order (in life), when intent on the study "of the knowledge of Brahma; having one staff, or having three "staffs, and avoiding all attachments."

Moreover, the holding of the top knot is also optional as **Gautama**[2] has stated, "Having a close shave, or with a knot on the head". "With a close shave, selfless, passionless and without any belonging", as has been stated by **Vasishtha**.[3]

The wearing of the sacred thread also is optional only as it is observed in the **Kâthaka S'ruti**: "Along with the top-knot having cut off the hair, "and having given up the sacred thread": as also note the **Smṛti** of **Bâshkala**: "After having abandoned the family, the sons and the wife "also, and the *veda* and the *aṅgas* in entirety; and after having given up "the hair and also the sacred thread, one should move in silence," and as also it is observed in the **Pariśishṭa**: "Now after that he offers the "sacred thread as an oblation into the water with the words *Bhûḥ* "*swâhâ*; thereafter he takes up the staff' with the words 'friend, "protect me'." If there be inability, then even a bag may be taken, as **Devala** has stated: "Having red clothes on, with a close shave, "having three staffs, and possessing only the bowl, the *pavitra*, the "sandals, the seat, and the bag." For the purpose of purification &c. he should be with the bowl.

Ekârâmaḥ, *sole-companioned, i.e.* not accompanied by another *sannyâsi*, by the women *sannyâsini* either, since "For the women also according "to some", in this text, **Baudhâyana** having stated the fourth stage in life for the women also. So also **Daksha**: "When one only, he is a "*bhikshu* as has been described; when two only, they are known as a

1. Ch. II. 10.40.
2. Ch. III. 21.
3. Ch. X. 6.

Sûlapâṇi

Yâjñavalkya, Verse 58

'All &c.' *Sânto*, 'appeased', *i.e.* devoid of attachment or hatred. *Tridaṇḍee* 'three-staffed', *i.e.* with three bamboo staffs. So in the Nṛsimha Purâṇa: "Three staffs of bamboo, soft, with the bark on, even, and "covered with a rope of a black cow's hair, of four fingers; or having three "knots, one versed in the *mantras* should take up in the right hand with "(the recital of) the water-consecrating *mantras*". One alone, is himself, *i.e.* unaccompanied. After becoming an ascetic, for the begging of the alms he should resort to the town. (58)

How should the wandering for alms be one? So the Author says

Yâjñavalkya, Verse 59

Not uncontrolled, he should go begging in the evening unnoticed, in a village without beggars, just sufficient for his sustenance, and without being greedy. (59)

Mitâkṣharâ:—Apramattaḥ, *not uncontrolled, i. e.* free from the activities of the speech, eye, and the like; **bhaikṣhyam charet,** *he should go begging.* In this connection, a special rule has been pointed out by **Vasiṣhṭha**[1]: "Seven houses not premeditated should he go begging." **Sâyânhe**, *in the evening, i.e.*, during the fifth part of the day. So also **Manu**[2]: "With no smoke, with the pestle lying motionless, when the embers "have been extinguished, and the people had finished their meals, "when the remnants in the dishes have been removed, let the ascetic "always go about to beg." So also[3] "Let him go to beg only once "(in a day); he should not be anxious to obtain a large quantity; for "an ascetic who is excessively attached to alms, may also get immersed "in sexual enjoyment."

Anabhilakṣhitaḥ, *unmarked, i.e* not bearing the stamp of an expositor of astrology or the like. As has been observed by **Manu**[4]: "Not by (explaining) prodigies and omens, nor by skill in astrology "and phrenology;[5] nor by giving advice or by the exposition (of the "laws) should he ever desire to obtain the alms."

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1 Ch. X. 7. 2. Ch. VI. 56.

3. Ch. VI. 55. 4. Ch. VI. 50.

5. अङ्गविद्या—Science of prediction by the signs of the limbs of the body *e. g.* palmistry, bumpology. Ch.51 of Varâhamihira treats of this.

As for the text of **Vasishtha**[1] viz. "Or in a Brâhmana family "whatever he may obtain, that he should eat morning and evening, "excepting flesh," that is in regard to the weak.[2] **Bhikshukaih**, *by the mendicants, i e.* by the professional beggars such as the *Pâkhandis* and the like others; devoid of these; in such a village. By **Manu**[3] here a special rule has been stated: "Let him not go near a house occupied by "hermits, Brâhmanas, birds, as also by dogs, or other mendicants". With as much as the sustenance of life could be maintained, for so much only should he go about and beg. So also **Saṁvarta**: "Having collected "eight alms, or seven, or also five, the ascetic after having sprinkled "all these with water, thereafter should eat, restrained in speech". **Alolupaḥ**, *not greedy*, *i.e.* not intensely anxious for sweet viands etc. (59)

Śûlapâṇi

Yâjñavalkya, Verse 59

Apramattah &c. 'In the evening' *i e* during the last three *muhurtas* of the day 'By regard to the family &c.' one whose real identity is not known, should go round the begging 'Mendicants' is an extension of birds, cocks &c *Yâtrâ*, 'living,' *i e* sustenance of life with as much may be secured, for so much only one should go about 'Not greedy' *i e.* devoid of the desire to go round for alms. (59)

The Author mentions the pot for begging the alms

Yâjñavalkya, Verse 60

The ascetics' pots should be of earth, bamboo, wood, or gourd; water is (for) the purification of these, and their scrubbing is by the cows' hairs. (60)

Mitâkṣharâ.—Prepared of earth &c. should be the vessels of the ascetics Of these, water and the scrubbing by the cows' hairs is the means of purification. This purification, moreover, is that which is incidental to the begging of alms and has reference to the pollution by impurities etc. In the case of a (pollution by) contact with these, the purification mentioned in the Chapter[4] on the 'Purification of Things' should be observed. And hence also in the text:[5] 'His vessels shall not be

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1. Ch 24.
2. In the text at p. 201 l 23 for तदाशज &c read तद्दशज &c
3. Ch. VI. 51.
4. See above pp 397-427 (Vol. II Rs. 2).
5. Ch. VI. 53.

"made of metal, and shall be free from fractures; their purification "has been ordained to be with water, as of the *Chamasas*[1] at a "sacrifice." by taking up as an illustration the *Chamasa*, **Manu** has pointed out the ritualistic[2] purification. When another vessel is not available, the eating also should be done in the same, as **Devala** has stated: "Taking up the alms begged, with that vessel or with "another, in silence, one should eat." (60).

Now the Author states the duties of those of the fourth order

Yâjñavalkya, Verses 58–60

'Towards all beings' *i.e.* animate beings; *hitaḥ* 'kindly,' *i.e.* averse to making evil remarks, and not one working for their benefit, as **Gautama**[3] has stated: "For harm or for favour not taking any notice" *Śânto* 'appeased,' *i.e.* one who has brought under control his organs; three *i.e.* of bamboo, are the staffs of whom, such a one is *tridaṇḍî*. 'Three-staffed,' 'three of the bamboo tree, measuring as far as the forehead, by the right hand one should hold, by the left, the gourd,' *vide* this text of **Another Smṛti**. 'Having one staff or three staffs' so **Baudhâyana**.[4] **Gautama**[5]: 'Having a close shave, or with a knot on the hair.' The **Pariśishṭa**: "The sacred thread he offers as an oblation "into the water, with the words '*bhûḥ swâhâ*,' thereafter, he takes up the "staff with the words 'friend, protect me.'" *Sakamaṇḍaluḥ*, 'with the bowl,' *i.e.* the meaning is that for the purpose of ablution etc. one who has taken hold of a bowl. One, without a second, alone diverting himself is *ekârâmaḥ*, 'sole-companioned.' So says **Daksha** (see p. 1524 ll.30–31). *Parivrajya*, 'having entered the ascetic's order', *i.e.* having given up the *vaidika* and *worldly* performances and others not specifically mentioned, in search for the alms he should resort to the town, *i.e.* should find subsistence. 'In the evening' *i.e.* after twelve *muhurtas* during the day; moreover, *apramattaḥ*, 'not uncontrolled,' *i.e.* not puffed up; *anabhilakshitaḥ*, 'unnoticed,' *i.e.* one who has not revealed his own greatness; in a town, devoid of other mendicants; *alolupo*, 'without being greedy,' *i.e.* not excessively addicted to sweet viands; *Yâtrâmâtram*, 'just sufficient for sustenance,' *i.e.* enough for sustaining life, he should go round begging.

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1. A vessel e.g. a cup etc. used at a sacrifice for drinking the Soma juice.
2. प्रायोगिकी—i. e. having a reference to the sacrifice.
3. Ch. III. 23–24.
4. II. X. 40.
5. III. 21.

For the purpose of begging, an ascetic's vessels shall be of earth, bamboo, wood, *sañjīvani*, or of any of these, and not of polished metal. For these ascetic's pots, rubbing with the cow's hair is the means of purification. This purification has here been mentioned as part of the process of going round the begging. The purification for removing impurities caused by contamination, however, has been already stated before.

By the first *cha* is included the use of the begging pots as pots of eating also in the absence of other vessels, *vide* this text of **Devala** : "Taking up the alms begged, in a corner, either with that vessel or in another, in silence should one eat." The second *cha* is intended as an adjustment of the option : " Of the earthen ones, by water; and of those made of gourd, the purification is by the rubbing with the cows' hairs," in consonance with what has been stated before *viz* : 'with cows' hairs of those made of fruits'," as also in harmony with the text of **Manu**[1] (see p. 1527–28). **Yama** says : " In golden or silver pots, as also in copper, zink and iron ones, by giving alms, there is no religious merit; by accepting, one would go to hell." (58–60).

Śûlapâṇi

Yâjñavalkya, Verse 60

'Ascetics' &c. The meaning is easy. In their absence, even of leaves, also, but not however, of metals as says **Yama** (see above) (60).

For an ascetic so characterised, the Author states the restrictive rules as part of his devotion

Yâjñavalkya, Verse 61

Having completely restrained his senses in entirety, and also having cast off love and hatred, and having given up all (sources of) danger to created[2] beings, the twice born becomes immortal. (61)

Mitâkṣharâ :—The eye and all other organs of sense, from the (beautiful) forms and like objects **samyaṅ nirudhya**, *having completely restrained, i. e.* having withdrawn, **râgadweṣhau**, *love and hatred*, in *regard to likes and dislikes* **prahâya**, *having cast off, i e.* having abandoned,—by the use of the word **cha**, *and*, jealousy and the like also—similarly, to the created beings not causing fear by any injury; with a pure heart, by realising the Non–dual **amṛto bhavati**, *becomes immortal i. e.* is emancipated. (61)

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1. Ch, VI, 63.

2 भूतानां.

Sûlapâni

Yâjñavalkya, Verse 61

Having completely restrained &c.. *Bhayam*, ' danger ', such as killing &c. ' Becomes immortal ' *i. e.* becomes free (61).

Yâjñavalkya, Verse 62

Of the seat of the sense of duty, the purification, however, must be made by the ascetic mendicant in particular; for that is the means of the origin of knowledge, and for bringing about liberation also. (62)

Mitâkṣharâ :—Moreover, of the heart (which is) the innermost organ which has been contaminated with the sin generated by the desire for worldly[1] enjoyment, **śuddhiḥ**, *the purification*, *i. e* the wiping off of the sin, should be made by (means of) the restraint of breath, since such purification is the cause of the knowledge in the form of the realisation of the non-duality of the soul.

In this way, moreover, by the removal of the obstruction in the form of the sin generated by attachment to sensual pleasures, he becomes free in regard to concentration upon the self and the like. Therefore, by the ascetic mendicant, however, this purification should in particular be performed, as that is the means for absolution. And absolution without a pure heart is difficult to obtain. As says **Manu**[2]: " As the impurities of the metals are burnt off when subjected to the " burning fire, in the same manner are burnt off the sins from the " organs of senses by the restraint of the breath."

Vîramitrodaya

Having stated the rules of conduct, the Author states the rule for internal behaviour as part of the worship of self which would be the cause of securing absolution

Yâjñavalkya, Verses 61-62

Of the organs, the group, *i.e.* the collection, having properly restrained from sensual objectives such as beautiful forms etc., and having discarded *i.e.* abandoned, affection or hatred which are directed towards those who do good service or serve badly, and having abandoned the generation of the fruit of one's actions towards created beings *i.e.* sentient beings,—so the *Mitâksharâ*—that however is connected with the author's text[3]: 'towards another, one should not do that'—which follows hereafter. Therefore this is the meaning: After discarding all

1. विषय-such as sensual pleasures &c. विषयाभिलाष: attachment to sensual pleasures.
2. Ch. VI. 71.
3. Verse 65, see p. 1531 l. 15.

fear such as from the tiger and the like, immortal *i.e.* fit for absolution, becomes a twice-born.

By the mendicant, of the heart *i.e.* of the innermost organ, the purification in the form of the annihilation of desires should be made; particularly by restraints of breath. What for? So the Author says, 'knowledge etc.' The meaning is that as this is the means of the purification of the heart for the realization of the unity, for that purpose, by the destruction of the faults, the acquisition of an independent capacity for the contemplation and concentration of the (supreme) self.

By the use of the first *cha* are included malice etc; by the second *cha* is included grief, and by the last *cha*, the annihilation of the accumulated sins and merits. By the use of the word *tu*, 'however', is discriminated the means of securing absolution, the only means of accomplishing religious merit by renunciation as stated in the first verse. (61-62)

Sûlapâṇi

Yâjñavalkya, Verse 62

'Must be made, &c.' By the persons in all orders (of life), the purification of the mind should be made &c 'In particular by the mendicant,' as the beginning of the knowledge of Brahma is dependent upon it.

'For bringing about liberation also;' for in a dependent condition, as it rests on worldly pleasures, mental stability will not be secured (62)

As a means of controlling the senses, the Author discusses the real nature of the worldly[1] life

Yâjñavalkya, Verses 63, 64 (1)

(By him) should be visualised the embryonic existences, as also the consequences of acts, the mental pains, as also the pains of the body, afflictions, decrepitude, and distortions of form (63)

Births in thousands of species and vicissitudes of pleasant and unpleasant occurrences (64 [1])

Mitâksharâ :—For accomplishing (complete) non-attachment[2] the **garbhavâsâḥ**, *the embryonic existences*, of various kinds full of urine, ordure etc. should be *visualised*, *i.e.* contemplated; by the use of the word *cha*, 'also,' the births and deaths also. Similarly the *consequences*, **gatayaḥ**, of acts prohibited and the like, in the form

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1. संसार—Cycle of birth.

2. वैराग्य—Some render it as dispossession. It is the feeling of satiety for all wordly enjoyments, a recession from them

of falling into the hells such as the *mahâraurava* etc. So, **âdhayaḥ**, *mental pains*; **vyâdhayaḥ**, *bodily pains*, also, such as fever, dysentry etc. bodily *afflictions*, **kleśâḥ**, such as illusion, egotism,[1] love, hatred and intensive attachment—these five; **jarâ**, *decrepitude*, the appearance of wrinkles, grey hair etc; **rûpaviparyayaḥ**, *distortion of form*, on account of lameness or a humpback condition, a transfiguration of the former form. Similarly, **bhavaḥ**, *birth*, *e.g.* in the dog, hog, reptiles and the like species. Also, the non-attainment[2] of what is desired, and the accession of the undesired—in these and in other forms, having fully visualised the real nature of the worldly cycle as leading to

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great affliction, with a view to its avoidance, one should strive for the conquest of the senses as the means of the realisation of self-knowledge. (63, 64 [1])

Vîramitrodaya

By a proper comprehension of the nature of the cycle of births one should secure (the faculty of) discrimination which is the originating cause of the restraint of organs aforestated. So the Author says

Yâjñavalkya, Verses 63-64 (1)

The 'embryonic' existences, appertaining to various births are painful; 'should this be visualised', *i.e.* should be realised in connection with those subjected to the revolutions of birth; the consignment to the various hells such as the *raurava* and others as the result of (doing) forbidden acts; *âdhayo*, 'mental pains'; *vyâdhayaḥ*, 'bodily sufferings'; such as fever and the like troubles *i.e.* exertions caused while seeking the means of livelihood; 'emaciation' *i.e.* old age brought on by the various distempers brought on by food, drink etc.; 'distortion of form', of beauty during youthful periods, and during old age; 'in thousands of species', such as the human, bovine, of the pig etc.; of the sensual pleasure which is pleasant at sight but unpleasant in the end, in regard to the wife, the son, and the like, or the means thereof; the destruction *i.e.* the cutting off of these. These all indeed should be visualised as full of pain in the birth cycles. Therefore, the meaning is that renunciation is good. By the use of the word *cha*, 'also', death, and by the word *tathâ*, the Author adds by inclusion the bodily punishments inflicted by the king. (63-64 [1])

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1. अस्मिता—The thought where the first person *e g* अहं, I, अस्मि, I am &c. prevails which is indicative of the egoistic mentality. दृग्दर्शनशक्त्योरेकात्मता. यो. सू. Apte.

2. इष्टानिष्टप्राप्तिः.

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After having visualized in this manner, what should be done? So the Author says

Yâjñavalkya, Verse 64 (2)

With concentration and meditation he should carefully realise the (supreme) soul as centered in (his) soul. (64 [2])

Mitâkṣharâ:—**Yogaḥ**, *concentration, i.e.* 'the[1] restraining the movements of the mind.' 'Concentration of the soul' is **dhyânam**, *meditation*, absolute cessation from (any association with) external objects. With concentration and meditation otherwise known as *nididhyâsa* or profound and repeated meditanation, the *Kṣhetrajña* or individual soul which is different from the subtle body, and the vital organs etc. **âtmani**, *in the* (*supreme*) *soul, i.e* in Brahman, *is centered*, **avasthitaḥ**. Thus in this manner, the identity of the meaning of the words 'that', 'thou', he should *carefully realize*, **paśyet** *i.e.* should directly perceive.

Hence also in the **S'ruti**[2]: "The soul should be early perceived", thus having prescribed the visualisation in the form of direct perception, as the means for that, "should be heard, meditated, and profoundly "contemplated", thus the hearing, meditation and profound contemplation has been prescribed. [64 (2)].

Vîramitrodaya

The Author states the next step when there arises a satiety for worldly affairs

Yâjñavalkya, Verse 64 (2)

Dhyânam, 'meditation,' *i.e.* aversion from external objects; concentration characterised by that *i.e.* in the form of the concentration of the inclination of the mind, in the soul, otherwise described as constant application; *âtmani*, 'in the soul' *i.e.* in the supreme Brahman; *sthito*, 'centered', *i.e.* like the foam in the ocean; *sûkshma*, 'subtle' *i.e.* invisible to those who have been overpowered by illusion; *âtmâ*, 'the soul', *sandrśyaḥ*, 'should be carefully realised', *i.e.* should be subjectively perceived.

Or, the meaning is that by means of meditation and concentration, the actual realization of one's own origin should be subjectively perceived. (64 [2])

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1. See Yogasûtras I, 1 2 See छान्दोग्योपनिषत् VI. VIII. 7.

Sûlapâṇi

Yâjñavalkya, Verses 63–64

'Should be visualised' &c.; 'Birth' &c.; 'embryonic existence' is full of innumerable afflictions; 'Consequences of acts' *i. e.* the obtaining of the bodies of man, beast &c, 'Vicissitudes of pleasant and unpleasant occurrences', such as the separation of the loved ones like the son etc. and contact with the ferocious and the like undesirables. All this should be visualised as the cause of affliction. Therefore by one desirous of giving up such affliction, by meditation and concentration, the great soul, in its subtle form, without organs centered in the individual soul should be realised *i. e* seen. (63–64)

Yâjñavalkya, Verse 65

Not (resorting to) the order (in life) is the essence in regard to the duty; for, (it is) in being[1] performed (that) it is accomplished; therefore, whatever is to oneself not agreeable, that to others one should not do. (65)

Mitâkṣharâ:—Moreover, *in regard to the* duty, **dharme**, described in the last verse viz that of concentrating upon the (supreme) soul, **nâśramo**, *not* (resorting to) *the order*, such as taking hold of the staff, the gourd, and the like, *is the essence*, **kâraṇam.** Since that, **kriyamâṇo bhavedeva**, *in being performed it is accomplished* certainly, it is not very difficult. Therefore, **yadâtmano apathyam**, *whatever is to oneself not agreeable*, *i.e.* which may cause dismay, such as harsh words and the like, **tatpareṣhâm na samâcharet**, *that to others one should not do.*

By this the essential qualification being the purification of the heart—the inner organ—which is the cause of the origin of knowledge, and (for that) the absolute discarding of the feeling of love and hatred being the most important, by way of specially stressing it, is the subordination of the order, and not for its abandonment, as that also has been ordained. That has been stated by **Manu**:[2] "Even though censured, one should perform the duy of whatever "order he may happen to be in—equally disposed towards all created "beings; the outward symbol is not the essence of the duty". (65)

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1. Mr. Mandlik translates: "For that (i.e. the final purpose of asceticism) is attained even otherwise."
2. Ch. VI, 66.

Śûlapâṇi

Yâjñavalkya, Verse 65

'Not the order &c.'; merely holding the three staffs prescribed for the ascetic's order is not the source of duty; but on the other hand, that comes about (only) when it is being performed according to the prescribed rules. Therefore, even although without the emblems of an order, one intent on duty, that which is the cause of affliction to oneself such as killing &c, such he should not practise towards others. On the other hand, in regard to all the beings, viewing these as Brahma, should have an even regard. This moreover has been stated with a view to (indicate) the prime importance of duty, and not for giving up the emblem. (65)

Yâjñavalkya, Verse 66

Truthfulness, avoidance of theft, aversion from anger, modesty, cleanliness, a discriminating mind, steadiness, restraint, control over the organs (of sense), knowledge, all (these) are declared as duty. (66)

Mitâkṣharâ :—Moreover, **satyam**, *truthfulness*, speaking a fact and yet pleasant; **asteyam**, *avoidance of theft*, *i.e.* not taking away another's property; **akrodho**, *aversion from anger*, even to one causing harm, non-manifestation of anger; **rhîḥ**, *modesty*, *i e.* bashfulness; **śaucham**, *cleanliness*, purity in regard to diet &c.; **dhîḥ**, *a discriminating mind*, discrimination as to what is good and what is bad; **dhṛtiḥ**, *steadiness*, the restoration to the normal state of the mind disturbed at the deprivation of what is desired and the accession of what is not desired; **damo**, *restraint*, *i. e.* the abandonment of arrogance; **saṁyatendriyatâ**, *control over the organs* (of sense), *i. e.* even in regard to unprohibited items of worldly enjoyment, not too much attachment; **vidyâ**, *knowledge*, *i e.* Knowledge of the (supreme) soul. By these *i. e.* truthfulness &., by being observed, **sarvaḥ dharmaḥ**, *the whole of the duty*, comes to be accomplished.

By this the Author points out the essential position of truthfulness and other qualities of the soul as compared with the taking hold of the staff, the gourd, &c. which are the external marks. (66)

Vîramitrodaya

Indeed, by the (use of the) word absolution, the fourth stage (in life) is implied, and *sannyâsa* having for its object absolution, absolution follows as of course; then why (refer to) meditation, concentration, and the like characterised by cessation from active life? So the Author says

Yâjñavalkya, Verses 65–66

Âśramaḥ, 'order', *i.e.* the ascetic's order alone by itself only in regard to the duty of securing absolution is not the means; since by one who has resorted to that order, the truthfulness and the like duties when performed, become a means for absolution. Therefore, as such performance is expected as part of that duty; *âtmano apathyam* 'whatever is not agreeable to one's self', *i.e.* is the cause of grief, such as harsh words, beating etc. one should not do towards others. And, therefore, truthfulness and the rest as a duty has been declared *i.e.* stated, by the sages.

Satyam, 'truthfulness', *i.e.* the knowledge of the truth which is useful as a means of attaining *mokṣha*; *dhṛtiḥ*, 'steadiness', *i.e.* firmness of the mind upon a deprivation of the desired and the accrual of the undesired. The keeping the mind under control is 'restraint', *damaḥ*; the word *indriya*, 'organ', has a reference to external organs; *vidyâ*, 'knowledge', *i.e.* consisting of contemplation and constant musing of the supreme soul; the rest is clear.

In the *Mitâkṣharâ*, however, this has been explained thus: "*âśramaḥ*, 'order', such as taking hold of the staff, the gourd etc. is not "the 'essence', *kâraṇam*, in the duty regarding the concentration of the "supreme soul; since that in being performed is accomplished certainly, "it is not very difficult." (65–66)

Sûlapâṇi

Yâjñavalkya, Verse 66

'Truthfulness' &c., *dhîh*, 'a discriminating mind', *i.e.* the knowledge of the truth as expounded by the *Śâstra*; 'restraint', *i. e.* the 'controlling the mind is restraint' as stated by Manu; 'capacity to bear the pain of cold and heat is restraint' so Govindarâja. 'Control over the organs (of sense) *i. e.* from the worldly objects of enjoyment warding off the eyes &c. *Vidyâ*, 'knowledge', *i.e.* the knowledge of the Self. Of this and the like sort has been stated to be the essence of duty.' (66)

Vîramitrodaya

It has been stated that the subtle soul is centred in the individual soul; that, moreover, is on account of the perpetual distinction between the receptacle and the object contained in it; so the Author says

Yâjñavalkya, Verse 67

From that iron ball as tiny sparks of the big fire rush out, in the same manner, from the supreme soul are brought forth the individual souls.

The purport is this: In the case of a tiny spark, although it contains fire, still it is only by starting with a differentiation between the fire, and the spark that there is the relation of the producer and the product; similarly although there is no differentiation between the individual souls and the supreme soul, it is only by starting with a differentiation between the supreme soul from the individual souls that the position of the product and the producer becomes possible. The quality of the product is simply the manifestation, since the tiny sparks and the individual souls were already established (to be in existence) before. (67)

Śûlapâṇi

Yâjñavalkya, Verse 67

Now the nature of the individual soul and the Brahma: *Nissaranti* etc. 'rush out.' As from an iorn ball which while it is being blown into fire tiny sparks rush out, in the same manner from the supreme soul under the effect of good or bad actions, the individual souls which have a fancy for the material body are produced. Thus, as is the case in the creation of a lamp from another lamp, there is no diminution of the supreme soul, nor the abatement of capacity, nor also a deviation from its individuality, So also in the Brahmapurâṇa: " From the one sentient Being alone are " produced the species of individual souls, like rays thrown out from an " iron (ball) heated with fire."

It may be asked, the individual souls had not taken corporate forms and had no motion; how then the assumption of the four varieties of forms viz. the viviparous, the oviparous, and the like would be connected with these? So the Author says

Yâjñavalkya, Verse 68

There the soul performs actions partly by itself voluntarily, partly involuntarily, and partly by habit, proper, improper, or containing both. (68)

Mitâkṣharâ:—Although in that condition, there is an absence of the action of motion, still action partaking of the proper or improper does certainly occur in the mind; and that becomes the cause of

the assumption of a particular body, as Manu[1] has stated : "By the "actions of speech, to the state of the birds and beasts, and by "mental actions to the lowest class."

Thus having taken to a corporate form, swayam, *by itself*, even, *i. e.* independently of any thought by affirmative or negative (reasoning) e. g. whether by sucking the milk from the breast there would be satisfaction, or there would not be — thus in this manner the reasoning by affirmation[2] and negation — independently of that, one inspired to an action as the result of the impressions formed of the experience of past happenings, **kiñchit**, *partly*, such as, sucking[3] from the mother's breast or the like actions, **karoti**, *performs*; **kiñchit swabhâvato**, *partly involuntarily*, and partly by chance, *i. e.* independently of the combination of causes, e. g. eating the ants[4] &c. **karoti**, *performs*, partly under the influence of a habit (formed) during another birth, performs something which involves both. So also **Another Smṛti** : "In every birth, whatever has been acquired as a habit "*e. g.* donation, study or austerity; in consequence of that habit itself, "he repeats the same over again." In this manner, the variety of acts of the souls and as their consequence the variety of bodies such as the oviparous &c. is consistent indeed. (68)

Vîramitrodaya

It has been stated before[5] that 'the subtle soul...in the soul'; this verse is intended as the reason for that statement. It has been stated before[5] 'Births in thousands of species'; what is the evidence as to the births over and over again? So the Author says

Yâjñavalkya, Verse 68

Tatra, 'there', *i.e.* in the succession of births and deaths, the individual soul *kiñchit karma*, 'some action', such as sucking the mother's milk, *swayam*, 'by itself' only *i.e.* independently of the actions

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1. Ch. XII 9.

2. अन्वय and व्यतिरेक. अन्वय concomitance, affirmation, अन्वयव्याप्ति-Universal concomitance 'All A is B'. व्यतिरेक, absence; and व्यतिरेकव्याप्ति-assertion of the concomitance of the absence of the साध्य (major term) and of the हेतु (middle term) 'All not B is not A'. अन्वयव्यतिरेकव्याप्ति-method of Agreement and difference The reasoning by affirmation and Negation The positive and negative reasoning

3. An instance of धर्मत्व-proper acts

4. " अधर्म-of an improper act.

5. Verse 64.

appertaining to the particular (species of his) birth, *karoti* 'performs.' Some actions such as in the case of a camel, consuming thorny bushes *swabhâvataḥ*, 'involuntarily', *i.e.* under the influence of the rules of his own species; in short by observing his own (species) consuming thorns. Someone, moreover, partaking of both proper and improper acts such as desire for another's wife etc. or under the influence of a particular desire, study etc., does acts actuated by good and bad advice. Moreover without a previous birth, by itself or voluntarily or by habit the doing of acts does not fit in.

In this way actions in the particular birth also will not be accounted for, if there were no birth previous to that, and thus there being many births the beginning of which cannot be ascertained, it follows that for one soul are a thousand births. The word *hi* indicates limitation. (68)

Śûlapâṇi

Yâjñavalkya, Verse 68

That individual trying to secure what is good and avoid what is bad independently, does something, and something he does involuntarily *i. e.* under the environmental influence of the species, as in the case of the camel, the habit of consuming thorny bushes; something under the influence of habit, as making donations, study, and the like (68).

Indeed, if this be so, then somehow *jîva* (the individual soul) is only a designation of Brahma itself, and that, moreover, having the attributes of eternity &c. how then it is the practice (of saying) that 'Vishṇumitra is born'? Anticipating this question the Author says

Yâjñavalkya, Verse 69

Instrumental[1] cause is the imperishable, the doer, the knower, the Brahma which has attributes, is independent, which is not born; on account of (its) having taken to a body, it is declared as born. (69)

Mitâksharâ:—It is a true, that the soul, in the unfolding of all the varieties in the whole world, by reason of its being itself the material,(1) non-material,(2) and instrumental(3) cause and not moreover

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1. निमित्तकारण—Cause निमित्तकारण is instrumental cause as opposed to उपादानकारण. कारण according to the Naiyâyikas is of three kinds viz. (1) समवायि—*i.e.* intimate or inherent, the material cause, the inseparable *e g* the threads in a cloth, 'अवयवावयविनो-र्गुणगुणिनोः क्रियाक्रियावतोर्जातिव्यक्त्योर्नित्यद्रव्यविशेषयोश्च यः सम्बन्ध स समवायः' सिद्धान्तमुक्तावल्याम् । (2) असमवायि—the non-material, or non-inherent *e g.* the *conjunction* of threads in a cloth; and (3) निमित्त, the instrumental, *e.g.* the weaver's loom.

involved in the myriads of the products, on account of which it is **akshara**, *imperishable,* not liable to destruction.

An objection

Indeed, in this wide expanse which is the resulting product of the illusion of pleasure and pain, and which is the modification of the *satva* and like qualities, it is proper that the *Prakrti* which is endowed with these qualities should itself be regarded as its maker, and not the *Brahma* which is devoid of these qualities.

The answer

Do not think in this way; the soul itself is the maker. Since it is cognisant of the invisible causes of pleasure and pain which the individual soul has to bear through. Nor indeed does the building up of the wide expanse of the creation which is the abode for experiences of the class of sufferers from various deformities in regard to name and form, hold in the case of the lifeless *Prakṛti.* Therefore, the soul itself is the *doer,* **kartâ**; similarly that itself is the **Brahma**, which grows, *i. e.* expands. Nor is it without attributes, since its threefold[1] power, otherwise known as the illusion[2] or *Mâyâ*, *Prakrti*[3] and *Pradhâna*[4] exists. Therefore, although itself beyond the attributes, yet through the medium of its power, it is described as having the attributes, such as the *Satva* and the rest.

Nor in this way will the *Prakrti* be the cause, since the soul (by) itself is **vaśî**, *independent i. e.* self-dependent; while what is known as *Prakrti*, is nowhere known as an independent entity, as there is no warrant for its being (regarded) like that. Nor should it be said that although it is functioning as power, still that itself has been the doer. Since that which has the *śakti* is the doer, and not the *śakti* itself. Therefore the Supreme soul itself is the cause of the creation even of the three kinds.

1. त्रिगुणा—Mâyâ or illusion गुण—quality, attribute. At p. 204 l. 25 for त्रिगुण read त्रिगुणा

2 अविद्या—Illusion personified or Mâyâ, by means of this illusion one perceives the universe, which really does not exist, as inherent in Brahma which alone exists (according to the Vendânta doctrine)

3. प्रकृति—The personified will of the Supreme Spirit in the creation (identified with Mâyâ or illusion) Apte

4 प्रधान—The first evolver, the originator, the primary germ out of which all material appearances are evolved.

Similarly, ajaḥ, *not born*, without birth. Therefore although its direct birth does not hold, still, śarîragrahaṇamâtram, *merely by reason of its having taken to a body*, jâta iti, *he is born*, as he is declared, on account of his having entered into another state, just after the manner of the expression 'one has turned into[1] a householder.' (69)

Vîramitrodaya

Indeed if the soul be without a beginning, then how of the popular usage *viz:* 'Devadatta is born?' So the Author says

Yâjñavalkya, Verse 69

Instrumental, but only the cause and not the effect also; so also imperishable, and so in reality it is the soul in fact, and therefore *Brahma, i.e.* pervading the whole space, by reason of its taking to a form, it is declared as entirely born in the body, by reason of its appearance in a particular environment; as *e.g.* in the expression 'he has become a householder'; this is the meaning.

And not that because the agency of the *Prakṛti* as the doer is necessary on the ground that she has the developments of the three qualities of pleasure, pain, and illusion, and therefore has three qualities, and so the soul is not the instrumental cause, as there is no authority for this; so the Author says, *boddhâ*, 'the knower' *i.e.* another only is the doer, and not the *Prakṛti*. Even though inanimate, it sets out as if placed in the animate.

It may be asked, how can one who is devoid of attributes have a share in the effect which has attributes, so the Author says, 'independent,' *i.e.* dependent on himself. The *Śakti*, however, is dependent, and not the doer, as it is inanimate. This is the sense (69).

Sûlapâṇi

Yâjñavalkya, Verse 69

Nimittam &c. 'Instrumental cause'—is the case of all; 'imperishable' which does not perish; 'the doer,' of actions; 'the knower', of worldly acts, *Brahma*, in the form of unsurpassable bliss; 'having attributes', through, the medium of his power, having the attributes of small &c; 'independent' dependent upon himself, hence without birth. Although of this nature is the supreme soul, still by regard to his connection with the body is described as having become, as in the expression 'he has become a householder' (69).

1. गृहस्थो जात—जात, lit. born; become; entered into a householder's order.

The Author describes the manner of the assumption of the body

PAGE 205* **Yâjñavalkya, Verse 70**

At the beginning of the creation, just as he creates the ether,[1] wind, light, water and earth, each with one attribute more than that of the one preceding, even so he takes (it) even when he assumes form. (70).

Mitâkṣharâ:—At the time of the creation, that supreme soul as he **sṛjate**, *creates*, ether and the rest viz. the space, with the single[2] quality of sound; wind, with the attributes of sound and touch; light, with the qualities of sound, touch and form; water, with sound, touch, form and taste as the qualities; and earth, with the qualities of sound, touch, form, taste and smell; thus **ekottaraguṇân**,[3] *each succeeding* with *one quality more* (than the one preceding), similarly, the soul having been reduced to the state of the individual soul, **bhavannapi**, *even when he assumes form, i e.* even with the commencement of his own body, assumes these. (70)

Śûlapâṇi

Yâjñavalkya, Verse 70

Creation &c.—As the supreme soul in the beginning of the creation creates others &c. having the attribute of sound &c, so he himself incorporating into a form, takes up those for the creation of one's own form (70)

How do earth and the rest begin a body ? So the Author says

Yâjñavalkya, Verse 71

By the oblation is gratified the Sun; from the Sun, the shower; from that the plants; that food in fluid form develops into the state of semen. (71)

Mitâkṣharâ :—*From the oblations*, **âhutyâ**, thrown in by the sacrificers, by the *Puroḍâśa* juice **âpyâyate Sûryaḥ**, *is gratified the Sun; while*

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1. आकाश—The subtle and ethereal fluid pervading the whole universe; one of the nine *dravyas* or substances recognised by the *Vaiseshikas*

2. Of the quality ' sound ', शब्दगुणमाकाशम्.

3. एकोत्तरगुणान्—One succeeding having one attribute more than the one preceding, as has been made clear in the Mitâkṣharâ thus :

द्रव्य	गुण
आकाशं	शब्दः
वायु	शब्द, स्पर्श
तेज	शब्द, स्पर्श, रूप
उदकम्	शब्द, स्पर्श, रूप, रस
मही	शब्द, स्पर्श, रूप, रस, गन्ध.

from the Sun, **Sûryât cha**, in course of time, from the completely boiled and clarified butter and the like oblation fluids **Vṛshṭiḥ**, *the shower*, is produced; from that the food in the form of paddy and other vegetables; and **tadannam**, *that food*, when consumed, develops respectively from the fluid, blood &c. into the semen, blood &c. (71)

Viramitrodaya

The Author describes the process of taking a form in fourteen verses

Yâjñavalkya, Verses 70-71

That supreme soul at the time of the creation, as he creates the five elements such as the *âkâsa* and the rest, with attributes increasing by one in addition for each succeeding, in the same manner even when he assumes form *i.e.* enters into an individual soul, he takes up those *i.e.* the *âkâsa* &c., for the purpose of beginning the body. The attributes necessary are the sound, touch, form, taste and smell; and of these *i.e.* the *âkâsa* &c. with the combination of the seminal fluid occurs the beginning of the body.

In the name itself is the commencement of the invisible reasons initiated by the oblation, so the Author says, 'by the oblation' etc. By the oblation thrown in by the sacrificer, the Sun is gratified *i.e.* is satisfied. From that satisfaction itself, is produced the shower. Thereafter from the showers is produced the development of the paddy and other crops and vegetables. From that, *i.e.* from the vegetables, is produced the food. The food, moreover, by the development in the shape of fluid and through its medium resorts to seminal fluid, blood etc. (70-71)

Sûlapâṇi

Yâjñavalkya, Verse 71

'By oblation' &c. By oblations to the fire in order is the origin of semen; that is this food, from food, the phlegm. This very import is further elaborated. (71)

Thereafter what? So the Author says

Yâjñavalkya, Verse 72

Upon the union of a woman together with a man, however, and when the seminal fluid and the blood are pure, the Lord simultaneously takes over the five elements, himself being the sixth. (72)

Mitâkṣharâ:—At the period of menses, **strîpuṁsayoge**, *upon the union of the woman and the man*, the seminal fluid and the blood to-

gether (make up the compound) the seminal fluid and the blood; that when mutually united, **viśuddhe**, *when pure, i.e.* when they are devoid of any of the defects stated in **Another Smṛti** viz., "The seminal fluid "*having* the wind, the bile, phlegm, a diseased tumour, pus, and the "smell of emaciation, urine, ordure, is seedless"; **pañcha dhâtûn**, *the five elements*, **i.e.** the five great elements such as the earth and the rest, and by beginning a body **swayam shashṭhaḥ**, *himself the sixth*, the mental element, **prabhuḥ**, *the lord*, *i.e.* one who is competent in the matter of beginning a body by the combination with the invisible actions, **yugapadâdatte**, *simultaneously takes over*, *i.e.* makes his own as the medium[1] of endurance. So also in the S'ârîrika[2]: "Upon the sexual "union of a woman and a man, the male semen combined with the "female menstrual fluid through the female organ, immediately at the "moment along with the universal soul aad also into the attributes of "*satva*, *raja*, and *tamah*, being goaded on by the wind, becomes "stationed on the *uterus*." (72)

Vîramitrodaya

Yâjñavalkya, Verse 72

Upon the union of a woman and a man at the menstrual period, *i.e.* at the sexual intercourse, and when the male semen and the female blood are mutually mixed together, *Viśuddhe*, 'pure', *i e.* not affected by windiness, *pañchadhâtûn*, 'the five elements,' which uphold the body such as the earth and like other great elements, *shashṭhaḥ*, 'the sixth', element in the form of the mind, *prabhuḥ*, 'the Lord'; *swayam* 'by himself', *i. e.* not inspired by another, *yugapad âdatte*, 'simultaneously takes over', *i.e* mixes with a view to commence a body. By the use of the word *tu*, 'however', the Author discriminates the mixture of the semen and the blood otherwise than by a sexual union (72)

Sûlapâṇi

Yâjñavalkya, Verse 72

'Woman and man' &c. 'Pure', *i e.* not affected by windiness &c., the semen and the female blood, the five elements, *i. e* the five elements of creation, and simultaneously the great Lord the sixth himself takes over. In that moment also stays in the womb stirred on by the wind, and himself even stays there also. (72)

1. भोगायतन. 2 सुश्रुते-शारीरस्थाने ३,४.

Yâjñavalkya, Verses 73, 74

The organs, the mind, vitality, knowledge, life, happiness, steadiness, retentivity, motive power, affliction, desire, and egoism also.

Effort, form, colour, harmony and hatred, affluence and poverty—all this is the creation of itself, of this one without a beginning, and desiring for a beginning. (73-74).

Mitâkṣharâ :—Moreover, **indriyâṇi**, *organs*, viz. of perception and action, to be described hereafter; **manaḥ**, *the mind*, moreover, is common to both. *Prâṇa*, *apâna*, *vyâna*, *udâna* and *samânaḥ* in this manner differentiated in five kinds on account of its five-fold actions, the wind in the body is **Prâṇa**, *the vitality*. **Dnyânam**, *knowledge*, i e. the acquisition (of knowledge). **Âyuḥ**, *life*, the life differentiated by the limitation of a particular period. **Sukham**, *happiness*, pleasure; **dhṛtiḥ**, *steadiness*, firmness of the mind.

Dhâraṇâ, *retentivity* etc., intelligence as well as ready-wittedness; **Preraṇam**, *motive power*, *i.e.* the central seat of the organs of sense and action. **Dukkham**, *affliction*, mental agitation; **ichchhâ**, *desire*, craving; **ahaṅkâraḥ**, *egoism*, the (supreme) sense of self; **prayatnaḥ**, *effort*, *i.e.* attempt; **âkṛtiḥ**, *form*, *i.e.* the figure; **varṇo**, *colour*, such as fair &c; **swaraḥ**, *harmony*, *e.g.* the first[1] note, or the third[2] note; **dweṣho**, *hatred*, *i.e.* enmity; **bhavaḥ**, *affluence*, prosperity such as sons, cattle &c.; **abhavaḥ**, *poverty*, its reverse.

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Tasyânâdeḥ, *of him without a beginning*, of the perpetual soul, **âdimichhataḥ**, *desiring for a beginning*, i e. wishing to take to a body, **sarvametat**, *all this*, *i.e.* the organs &c., is created by himself.

The meaning is that it is produced by actions in the former birth (73-74).

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1. षड्ज—The first (or according to some the fourth) of the seven primary notes of the Indian gamout; so called because it is derived from the six organs: नासाकंठमुरस्तालुजिह्वादंतांश्च संस्पृशन् । षड्भ्यः संजायते यस्मात्तस्मात्षड्ज इति स्मृत ॥
2. गान्धार is the third note.

Viramitrodaya

Yâjñavalkya, Verses 73-74

Indriyâṇi, 'the organs', such as the eyes etc., and also the five vital elements and five of the mind; *Prâna*, 'vitality', and knowledge, happiness, desire, hatred and effort; *âyuḥ*, 'life', uninterruptedly living for a hundred years and the like; *dhṛtiḥ*, 'steadiness', mental stability; *dhâraṇâ*, 'retentivity i. e. intelligence; *preranam*,'motive power', the organs functioning in their own objectives; *ahaṅkâraḥ*, 'egoism', i. e. pride; *âkṛtiḥ*, 'form', the proper combination of the limbs; *varna*, 'colour', such as fair and the like; *swara*, 'harmony', such as the *gândhâra* etc.; *bhavaḥ*, 'affluence', the acquisition of prosperity such as the sons, wealth etc.; its converse is *abhavaḥ*, 'poverty.' All this is produced as 'from himself,' i.e. as continuing from its previous birth, in the case of the individual soul of the supreme soul which is without a beginning, when first desiring to have a corporate existence. By the use of the word *cha*, 'and', are included, duty, bravery etc. (73-74)

Sûlapâṇi

Yâjñavalkya, Verses 73-74

'Organ &c.;' 'Effort &c.,' Retentivity i.e. intelligence; 'motive power, i.e. of the organs &c.; 'egoism', the cause of the feeling of pride indicated in the expression 'I' &c

'Colour', such as fair &c ; 'harmony', such as, melodies &c.; 'affluence', wealth, sons and like prosperity; 'poverty', its reverse Of that who is 'without a beginning', when desiring for a birth of oneself. This is connected in a subtle form with its own creation at the time of the birth. (73-74)

Of the combined male semen and the female blood, the Author describes the stages in the development of the result

Yâjñavalkya, Verse 75

In the first month, (he is) in a fluid condition, being submerged in the elements; in the second, however, a tumour, while in the third it is endowed with limbs and organs. (75)

Mitâkṣharâ:—This live organism the sixth element **dhâtuvimûrchhitaḥ**, *being submerged in the elements*, in the elements such as the earth etc., **vimûrchhitaḥ**, *submegred*, i.e shaken; in short, unified like milk and water; **prathame**, *in the first* month of the embryo, **saṅkledabhûto**,

in a fluid condition, remains in the liquid state which it has reached; it does not ripen into hardness.

Dwitîye tu mâse. *in the second month however*, **arbudam,** *tumour*, a slightly hardened ball of flesh it becomes. This is the sense : By the wind in the abdomen and the heat in the belly being gradually dried up every day, and liquified by contact with the male semen, the elemental group acquires hardness by thirty days. So also in the **Suśruta**[1]: "In the second, being boiled up by cold and hot winds, the "elemental group becomes hard."

Tṛtîye tu mâsyaṅgairindriyaiścha, *in the third month, however, with limbs and with organs also*, it becomes endowed. (75)

Śûlapâṇi

Yâjñavalkya, Verse 75

'In the first &c.' The fœtus in the form of a simultaneous admixture of the male semen and the female blood, in the first month being submerged in the five elements such as the earth and the rest, and being mixed, is in a fluid state follows the nature of all. In the second being stirred on by cold winds, becomes solid and hard. In the third, however, it becomes endowed with the five balls (which are) the generators of the five limbs viz. the hands, feet and the head, and with organs such as the eyes &c. (75)

Yâjñavalkya, Verses 76, 77, 78

From the *âkâśa*, **agility, subtilty, sound, ear, strength and the like; from the wind, moreover, touch, motion, dilation, and dryness also. (76)**

From the bile, however, sight, digestion, heat, appearance, and luminousness; from the liquid, however, taste, cold, unctuousness, and moisture with softness. (77)

From the earth, smell, also nose, weight and form also; the soul unborn takes all this in the third, and thereafter moves. (78)

Mitâkṣharâ :—Moreover the expression 'The soul...takes' follows everywhere. From the sky, levity, useful in the act of crossing over. **Saukṣhmyam,** *subtilty*, acute perception; **śabdam,** *sound*, the object, (and) **śrotram,** the *ear*, the organ of hearing; **balam,** *strength*, firmness: by the use of the word **âdi,** 'and the like', porousness and detached-

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1. शारीरस्थाने ३.१८.

ness also (are included), as it has been observed in the **Garbhopanishad:** "From the *âkâśa* sound, ear, separateness, and the group of all the "cavities."

From the wind, the organ of touch; **cheshṭâm,** *motion,* such as going, coming &c.; **vyûhanam,** *dilation,* various extensions of the limbs; **roukshyam,** *dryness, i.e.* hardness; from the use of the word **cha,** *also,* touch also.

Pittât, *from the bile, i. e.* from the light, **darśanam,** *the sight, i. e.* the organ of the eye; **paktim,** *digestion, i.e.* the assimilation of the consumed food; **aushṇyam,** *heat,* the hot touch of the limbs; **rûpam,** *appearance,* such as blackness &c; **prakâśitâm,** *luminousness, i e.* resplendence; also, rage, intolerance &c. as it has been obesrved in the **Garbhopanishad:** "The organs of bravery, intolerance, sharpness, digestion, heat, res- "plendence, rage, colour, and forms are of the light."

In this manner **rasât,** *from the liquid, i e.* water, the organ of taste, **śaityam,** *cold,* cohesion of the limbs; unctuousness together with softness.

Also **bhûmeḥ** *from the earth smell i e.* the organ of smelling; and weight and form also. All this, although in reality birthless, the soul takes over in the third month.

Tataḥ, *thereafter, i e.* in the fourth month, **spandate,** *moves.* So in **Śârîrika**[1]: "Thereafter in the fourth month, towards movement &c., "he indicates an inclination." (76, 77, 78)

Śûlapâṇi

Yâjñavalkya, Verses 76, 77, 78

'From the *âkâśa* &c' 'From the bile &c.' 'From the earth &c.' 'Touch' *i. e.* the organs of touch, as well as the touch *Vyûhanam,* 'dilation' *i. e.* cumulative growth.

'From the bile' *i.e.* from the fire, 'sight', the organ of the eye; 'digestion', *i. e.* the capacity for digestion; 'taste', *i e.* the organ of taste.

Mûrtih, 'form', *i e* solidity. All this, the unborn individual soul takes over in the third month.

Thereafter, in the fourth month, it moves Hence also, has been stated by Pâraskara[2], the ritual in the second or the third in the text "the *Pumsavanam* after the movement". (76-78)

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1. III. 18.

2. Gṛ. S. I. 14.1-2.

PAGE 207* Yâjñavalkya, Verse 79

By not granting the desire of the duplicated heart, the fœtus may contract defects, (such as) deformity, or death also; therefore the woman's desire should be fulfilled (79).

Mitâksharâ:—Moreover, of the fœtus, one heart, and of the pregnant woman, another; in this way she is with a duplicated heart; by that woman whatever has been desired, that is the **dwauhṛdam**, *the desire of the duplicated heart*; **tasyâpradânena**, *by not granting that*, **garbho**, *the fœtus*, contracts defects developing into deformity or even in the form of death. **Tasmât**, *therefore*, for avoiding that, *for the pregnant woman* **striyâḥ**, whatever is desired by her should be fulfilled.

So also in **Suśruta**[1]: "A woman with two hearts, they call one "with the duplicated heart. What is desired by her, one should give. "She gives birth to a valiant and long-living son."

Moreover exercise and the like also should be avoided after the commencement of the conception. As it has been stated also **there**[2]: "Thereafter, exercise, sexual union, overindulgence, sleep during the "day, waking at night, grief, fear, riding a conveyance, withholding "the calls of nature, the [3]cock-posture, and letting out blood, (all "these) should be avoided."

The commencement of the conception, moreover, should be inferred from (a feeling of) fatigue and like other signs. It has been stated also **there**[4]: "Of one who has recently conceived, fatigue, langour, "thirst, the itching of the thighs, the mixing together of the semen "and the menses, and the throbbing of the female organ (occur)." (79)

Sûlapâṇi

Yâjñavalkya, Verse 79

Dwauhṛde &c., Of the life in the womb, as also of the pregnant woman, the two hearts united with one; a thing desired by that. The form is irregular. The rest is clear. So also the Śrûti[1]: "By not granting (the "desire of) the double heart, a blind, a humpback, or a dwarf is begotten. "Therefore, what she desires should be granted to her. A vigorous and "long living child is produced."

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1. III. 18. 2. III. 16.
3. कुक्कुटासनम्-द्वाभ्यां पादाभ्यामेवावस्थानम्-sitting on the two legs alone like a cock. Bâlam.
4. III. 13.

Yâjñavalkya, Verse 80

Steadiness, in the fourth (month) however, of the limbs; in the fifth, the appearance of blood; in the sixth, the origin of strength, colour, nails and the hair. (80)

Mitâkṣharâ :—Moreover, *of the group of limbs which had appeared* in the third month, **chaturthe**, *in the fourth month*, **sthairyam**, *steadiness*, occurs firmness. **Pañchame**, *in the fifth*, of the blood, **udbhavaḥ**, *the appearance*, the production. Similarly, **ṣhaṣhṭhe balasya varṇasya** *in the sixth of strength*, *of colour*, and of the nails and hair on the head, *also* **cha**, **sambhavaḥ**, *origin*. (80)

Śûlapâṇi

Yâjñavalkya, Verse 8o

'Steadiness &c', Of the limbs such as the hands, feet &c. appearing in the third month, in the fourth month a solidity becomes manifest. The rest is clear. (80)

Yâjñavalkya, Verse 81

With mind and vitality is he endowed and with the pulse, sinews and arteries, in the seventh, and in the eighth month also with skin, flesh and memory. (81)

Mitâkṣharâ :—Moreover, this fœtus, as aforestated **saptame**, *in the seventh* month, with mind *i.e.* mentality, and also with vitality being endowed, **nâḍibhiḥ**, *with pulses*, *i.e.* the wind circulators, **snâyubhiḥ**, *with sinews*, *i.e.* with the ligaments of the bones; **śirâbhiḥ**, *with arteries i.e.* the circulators of the wind, bile and phlegm being endowed; similarly **aṣhṭame**, *in the eighth* month, **tvachâ**, *with skin*, **mâṅsena**, *with flesh*, **smṛtyâ** *with memory*, also becomes endowed. (81)

Śûlapâṇi

Yâjñavalkya, Verse 81

'Mind' etc. with the mind, *i.e.* vitality, is endowed; in the seventh and in the eighth also with skin etc (81)

Yâjñavalkya, Verse 82

Again to the mother, then again to the fœtus, its vital power moves forth; in the eighth month therefore, a fœtus (if) born, is deprived of vital breaths. (82)

Mitâkṣharâ :—Moreover, of that fœtus in the eighth month **ojaḥ**, *the vital power*, a certain particular quality, **dhâtrim garbham**, *to the mother* and *to the fœtus* also, **punaḥ punaḥ**, *again and then again*, *i.e.* with extreme swiftness, quickly goes. **Ato aṣhṭame mâsi jâto garbhaḥ prâṇairviyajyate**, *therefore in the eighth month the fœtus (if) born is deprived of the vital breaths.*

By this, the Author points out that the stability of the vital force is alone the basis of life. The nature of *ojas*, 'vital force', has been pointed in **Another Smṛti**: "That which exists in the heart, pure, slightly "hot, and with a yellow tinge, is declared as *ojas*, 'vital force', in the "body; upon its destruction, it goes to destruction." (82)

Śûlapâṇi

Yâjñavalkya, Verse 82

'Again' etc. Since the *oja* of the being in the womb which had moved over to the uterus from the mother, in the eighth month again goes back to the uterus as well as to the mother by reason of its instability, therefore a fœtus born in this month is deprived of vitalities; since the stability of the vitality is independent of the stability of the *oja*. The *oja* moreover is placed in the heart. (82)

Yâjñavalkya, Verse 83

In the ninth, or even in the tenth, by forceful delivery quams, it is thrown out like an arrow, through the cavity of the organ, in extreme pain. (83)

Mitâkṣharâ :—Moreover, in this manner with fully developed limbs and organs such as the hands, feet, eyes &c. **navame daśame vâpi**, *in the ninth or even in the tenth* month — by the use of the word *api*, even, or even before, in the seventh or in the eighth either — owing to extreme labour and such other adverse causes, pushed on by the forceful wind causing speedy delivery, with the body made up of the sinews, bones,

skin &c, **yantrasya, chhidreṇa,** *through the fine and delicate cavity of the organ,* **sajvaro,** *in extreme pain,* experiencing unbearable contortions; **nissâryate, bâṇa iva,** *is thrown out, like an arrow,* thrown out through the weapon of the bow by an accomplished archer; with extreme velocity.

PAGE 208*

Simultaneously with his coming out, having come in contact with the external air, he loses old memories, as it has been stated in the eighteenth chapter of the **Nirukta** : " When born, being in touch with " the air he does not remember the past birth and death, nor either " the deeds, good and bad." (83)

Vîramitrodaya

Yâjñavalkya, Verses 75-83

The fœtus, 'in the elements', *i. e.* in the earth, 'being merged', *i. e.* become one like milk and water, 'in a fluid condition', under the force of the liquid, remains overpowered. In the second month, 'tumour', *i.e.* a slightly hardened condition of the flesh, remains. In the third month, it becomes endowed with limbs such as the hands etc., and by the organs, such as the eyes etc. The soul also in the third month from the five elements such as the *âkâsa* and the rest, takes lightness etc. and having entered into the fœtus, through the medium of the *fœtus* establishes connection with itself. Thereafter *i.e.* after that *i. e.* in the fourth month, moves the fœtus. So also the **Sârîrakam** : "In the fourth month, he begets a desire for movement etc." **Pâraskara**[1] also: " The *puṁsavana* before movement, in the second or in the third "month, should be perfomed". *Lâghavam,* 'agility,' *i.e.* levity as may be helpful in crossing; *saukshmyam,* 'subtilty,' entry into the interior of another thing. By the use of the word *âdi,* 'and the like', are included all cavities, in consonance with the **Upanishad.**

Sparśanam, 'touch,' the organ of the skin; *vyûhanam,* 'dilation,' *i.e.* the various expansions of the limbs; *roukshyam,* 'dryness,' *i.e.* hardness; by the use of the word *cha,* 'also,' touch also. By the use of the word *tu,* 'however,' has been discriminated the taking up from other beings. In this way, further on also. By the use of the word *eva,* 'only,' are excluded tendencies like moving sideways and the like.

1. Gṛ. S. I. 14 1-2.

From the bile, *i.e.* from the light—the result of cause and effect being the same—'sight,' *i.e.* the eye. 'Digestion,' *i.e.* the assimilation of consumed food; 'heat,' *i.e.* the heated touch; *prakāśitām*, 'luminousness,' *i.e.* resplendence; *rasāt*, 'from the liquid' *i. e.* from water; 'unctuousness,' *i.e.* oiliness; 'moisture,' *i.e.* tending towards wetness, *mārdavam*, 'softness.' *i.e.* soft touch; with that.

Gauravam, 'weight,' connected with heaviness; *mūrtih*, 'form', hardness. By the use of the word *cha*, 'also', is included colourful form and the like. By the use of the word *eva* 'only', is excluded another period of time as referred to in the expression 'in the third.'

From the beginning of the third month, the Author states in due course, the duties of the husband in regard to the pregnant woman, *Dohadasya* etc. By not giving the object desired by the pregnant woman such as sweet meals at dinner, absence of toil, and the like, the fœtus contracts defects such as deformity, or even death and the like. The meaning is that, therefore the desire of the pregnant woman should be fulfilled. By the use of the word *api* 'even,' is included the absence of virility. In the case of the reading *dwauhṛdasya*, 'of the duplicated heart,' the meanning is—by reason of the heart of the fœtus, as also of her own heart; desired by the pregnant woman having a duplicated heart. The *au*, is an irregular form. So also the Śruti (see above p. 1550 ll. 12–14).

In the forth month, 'of the limbs,' which had appeared in the third month, *sthairyam* 'steadiness,' *i.e.* in the appointed places firmness of position, should be stated. By the use of the word *cha*, 'also', in the expression 'in nails, hair also,' are included the hair, on the head.

In the seventh month, 'with the mind,' *i.e.* with the innermost organ; *chetasā* 'with vitality,' *i.e.* with knowledge, being endowed, thereafter, he is covered with 'pulses', *i.e.* with the wind circulators, such as the *iḍā*[1] etc.; with *snāyus i.e.* 'sinews', *i.e.* ligaments of the bones; *śirābhih*, 'with arteries,' *i.e.* those connected with the navel. In the eighth, with the skin, full of flesh *i.e.* in abundance, as also with the memory of the past birth which he has experienced, he becomes endowed. By the use of the word *api*, 'also,' is included *vairāgya* 'satiety from worldly pleasures.' The two *cha*, 'and', are used in the sense of *tu* 'however.' By the use of the word *eva*, 'only,' is excluded the non-connection of the effects produced in all other months.

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1. The tubular vessel on the right side of the body. The other two are पिंगला and सुषुम्ना.

Of it, *i.e.* of the fœtus in the eighth month, *ojaḥ*, 'vitality,' *i.e.* the vital part of the fœtus, to the mother who holds it, moves through agility. Therefore if born in the eighth month *i.e.* moving out of the womb, is deprived of the vital powers which are swiftly moving.

In the ninth or the tenth month, by forceful delivery-quams sufficiently powerful for the discharge, with pain and which being troubled with unbearable pangs, the child with skin, flesh and all the limbs fully developed, like a propelled arrow, is thrown out from the uterus through the cavity of the organ. One not fully developed in skin, flesh etc. however, even before the ninth month, owing to defect in labour or such other cause, is thrown out.

At the touch of the external air, however, the memory of the experience in the past birth vanishes, as it has been stated in the Nirukta: "When born, being in touch with the air, he does not remember the "past birth and death, nor either the deeds, good or bad". (75–83)

Śûlapâṇi

Yâjñavalkya, Verse 83

'In the ninth &c' Thereafter, in the ninth or the tenth month, by the forceful winds causing delivery, through the cavity of the organ it is speedily thrown out, like an arrow by the mechanism of the bow. At some places the reading is 'The being through the cavity' (जन्तुश्छिद्रेण) (83)

Describing the nature of the body in detail, the Author proceeds

Yâjñavalkya, Verse 84

Its sixfold bodies put on six coatings, it has six limbs; and likewise the bones are three hundred and sixty. (84)

Mitâkṣharâ :—**Tasya**, *its*, *i e* of the soul, with its bodies, such as the viviparous and the oviparous — These each are of six varieties on account of their contact with the six seats of fire which are instrumental in bringing about a complete development of six secretions[1] (of the body) such as the blood and the rest. Thus, the essence of food being boiled up in the abdominal fire developes into blood. The blood, moreover, being boiled up in the fire in its own sheath, becomes flesh. The flesh also being boiled up in the fire

1. Verse 84—धातु—the secretions of the body such as blood, fat, marrow etc.

in its own sheath becomes fat; and the fat too being boiled up in the fire in its own sheath matures into the condition of bones; the bone also when boiled in the fire in its own sheath, developes into the condition of marrow; and the marrow too, being boiled up in the fire of its own sheath, becomes developed into the last elemental secretion. Of the last elemental secretion, however, there is no further development, and thus it is the first sheath. Thus in this manner by contact with the fires in the six sheaths are (formed) the six varieties of bodies. Of the first elemental secretion viz. that of the food essence, however, on account of its unsettled character no transformation occurs.

These bodies, moreover, put on six covers. The six elemental secretions viz. blood, flesh, fat, bones, marrow, and the semen, placed externally and internally like the coating of the trunk of a plantain tree and covering like the skin, these bear six coverings. This is well known in the Âyurveda[1]: **tathâ angâni cha shadeva**; *so also, the limbs also are six only* viz. two hands, two feet, the face, and the body.

Asthnâm, *of the bones*, however, the three hundred and sixty, may be known from the six verses hereafter[2] following. (84)

Vîramitrodaya

Restraint of the organs is the basis for an aversion for worldly pleasure; so for securing the feeling of aversion, the Author describes at details in twenty-four verses the real nature of the body born in pain

Yâjñavalkya, Verse 84

Of that soul, six are the bodies with the six coatings of blood, flesh, fat, bones, marrow and semen; and six kinds of skin coatings enumerated in Suśruta viz.: "Resplendent, scarlet, white, brown, *Rohini*, "and *Vaṁśadharâ*;" and the two hands, two feet, and the limbs of the head together viz., the three hundred and sixty bones, as hereafter to be described by six verses, bear these. By the use of the word *cha*, 'also'; are included the arteries, sinews and veins. (84)

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1. Science of Life; medical science.

2. In the original it is उपरितन—All the copies read thus. अधस्तन would be better.

Śûlapâṇi

Yâjñavalkya, Verse 84

'Its &c.' Of that, its own bodies are of six varieties. These moreover, the earth and the rest five, and itself the sixth. These bodies put on six varieties of skins. In the Suśruta has been stated to be of seven varieties (see above).

The limbs also six they put on.—Two arms, two thighs, head, and the body. Of the bones also, three hundred and sixty. (84)

Yâjñavalkya, Verse 85

Together with their roots, sixty-four are the teeth; indeed, twenty are the nails, as also the pointers in the hands and the feet; their places are fixed. (85)

Mitâkṣharâ :—Moreover, **sthâlâni**, *roots, i.e.* the bones at the roots of the teeth, thirty-two; together with *these*, and *the thirty-two teeth become sixty-four*, **dantâśchatusshashṭiḥ**. **Nakhâḥ**, *nails*, growing on the hands and the feet, **viṁśatiḥ**, *twenty*, at the hands and the feet. **S'alâkâ**, *pointers, i.e.* the bones resembling points situated above the wrists, at the roots of the fingers, twenty also. **Teṣhâm**, *of these*, &c., of the pointed bones, **sthânachatuṣhṭayam**, *the fourfold roots*, two feet and two hands and thus of the bones, one hundred and four. (85)

Śûlapâṇi

Yâjñavalkya, Verse 85

The Author mentions their division. 'With the roots &c.', *sthânâni*, 'places', *i.e.* the places of the connection of teeth. With these the teeth sixty-four, and the nails twenty; and the points of the hands and the feet also twenty Of these, with the two hands and the two feet are the four places. Thus, moreover, one hundred and four are the bones. (85)

Yâjñavalkya, Verse 86

Sixty of the fingers, two in the (pair of) heels, and in the ankles also, forty-four in the points of the elbow, equally of the thighs also only. (86)

Mitâkṣharâ :—Moreover, twenty are the fingers; of these, for each, three, and three for every one, thus, the bones at the fingers

become sixty in number. The hind parts of the feet are the heels; their bones are two. In each foot are two ankles; thus in the four ankles are four bones. In the arms, of the measure of a cubit,[1] are four; of the thighs an equal number; and thus there are seventy-four. (86)

Śûlapâṇi

Yâjñavalkya, Verse 86

'Sixty &c.' Of the fingers, for each, three, thus the bones are sixty. The elbow bones, of the arms; thus seventy-four bones. (86)

Yâjñavalkya, Verse 87

Two each for the knees, the cheek, the flat thighs, the base of the shoulders, the temples, the palate, and at the broad hips should be noted. (87)

Mitâkṣharâ :—Moreover, the junction of the thighs and the lap is **jânu**, *the knee*; **kapola**, *the cheek*, *galla*. **Ûru**, *the thigh*,

PAGE 209 * its flat portion; **aṁsaḥ**, *shoulder*, the top of the arm; **akṣhaḥ**, *the temple*, the part between the ears and the eyes and lower down the bone of the forehead. **Tâlûṣhakam**, *palate*, at the top. **S'roṇi**, *the hips*, with elevation; the broad portion of that. Of these, for each, two bones, **vinirdiśet**, *should be noted*. Thus, in this manner it comes to fourteen bones. (87)

Śûlapâṇi

Yâjñavalkya, Verse 87

Two, two &c. At the temples two, at the knees two, and Arms fourteen bones. (87)

Yâjñavalkya, Verse 88

The perineum bone is one; so on the back are forty and five; the neck has fifteen bones, one for each of the joints, and one for the chin. (88)

Mitâkṣharâ :—Moreover, the bone in the secret part is one; **pṛṣhṭhe**, *on the back*, *i.e.* on the back side, are **pâñchachatvâriṁśadasthîni**, *forty-five bones*; **grîvâ**, *the neck*; that **pañchadaśâsthi syât**, *has fifeeen bones*; the junction of the breast and the shoulders is a **jatu**, *the joint*; for each *jatu*, one for each. **Hanuḥ**, *the chin*; there also one bone; thus sixtyfour. (88)

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1. अरत्नि—A cubit of the middle length, from the elbow to the tip of the little finger, an ell. मध्याङ्गुलीकूर्परयोर्मध्ये प्रामाणिकः करः । बद्धमुष्टिकरो रत्निररत्निः सकनिष्ठिकः ॥ *Halâyudha* (Apte).

Sûlapâṇi

Yâjñavalkya, Verse 88

'Anus bones' &c *Hanu*, chin. Thus sixty-four bones. (88)

Yâjñavalkya, Verse 89

At its root, two; (so) at the forehead, eyes, and temples; the nose has the *ghana* bone; the sides along with their base-bones, and together with the *arbudas*, seventy-two (89)

Mitâksharâ.—Moreover, of that *i.e.* of the chin, at the root **dwe**, *two;* **lalâṭam**, *the forehead;* **akshi**, *the eye;* **gaṇḍaḥ**, *temple,* the portion between the cheek and the eye; the compound of these is the forehead, the eye, and the temple; there, for each, a couple of bones. The nose has a bone called *ghana*. **Pârśwakâḥ**, *the sides*, the bones connected with the lower part of the armpit, supporting these are the base-bones ; with these *base-bones*, **sthâlakaiḥ**; together with also the *arbudas*, particular bones, the sides are **dwisaptatiḥ**, *seventy-two*; these along with the nine stated before amount to eighty-one. (89)

Sûlapâṇi

Yâjñavalkya, Verse 89

'At its base'&c. 'At its base' *i.e.* at the base of the chin, two; at the forehead, the eyes, and temples, two; at the nose, at the *ghana* bone, one. The sides, the skeleton bones, and with their bases the *arbudas* also become seventy-two. Thus eighty-one bones. (89)

Yâjñavalkya, Verse 90

Two are the S'aṅkhakas; the skull-bones four, also are at the head; at the breast seventeen; this is the collection of bones in the man. (90)

Mitâksharâ:—Moreover, the particular bones in the portion between the brows and the ears are the two **śaṅkhakas**. Connected with the *head*, **śirasaḥ**, are *the four skull-bones*, **chatwâri kapâlâni**. **Ûraḥ**, is *breast;* that has seventeen bones; thus, in this way, twenty-three; and these, together with those stated before,[1] come to three hundred and sixty. Thus the collection of bones in a man[2] has been stated. (90)

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1. *i.e.* in verses 84 at pp 1555–1558 above, and detailed in verses 85-90 thus Verse 85–104, 86–74, 87–14, 88–64, 89–81, 90–23 Total—360

2. पुरुष—human body–as distinguished from other species See Vîramitrodaya.

Vîramitrodaya

The Author enumerates the three hundred and sixty

Yâjñavalkya, Verses 85-90

With thirty-two roots, *i.e.* the bones at the roots, the thirty-two become sixty-four. The hand and the foot nails are twenty; and the pointers in the hands and the feet, the bones of their size also are twenty, in the front of the wrist and the ankle. Of these nails, as also of the pointers, the places are the basic points, as also the two hands. Thus here one hundred and four bones have been stated, the fourfold bases other than the bones having been incidentally mentioned; or, it may be interpreted as the base points of the nails, thus without differentiating them; and the four have been stated intended as the pointers of each hand taken together; thus there is no contradiction.

Of the fingers, are sixty bones, as with each of the fingers are connected three bones; of the heels, *i. e.* the hind portion of the foot, the bones are two; and in each foot the left and the right ankles are each two; and thus in the four ankles are four bones. Of the arms of the measure of the elbow are four bones; of the legs, four bones; thus seventy-four.

The knees, *i. e.* the joint of the legs and the thighs; the *Kapola* is the cheek; the flat thighs are the thighs; the shoulders, are the bases of the arms; in the formation of these, two bones per each. The temple is the portion between the ears and the eyes; the palates, *i. e.* the roofs of the palate; the flat buttocks, *i.e.* the waste; for each, two bones should be pointed out, thus fourteen bones.

By the word 'secret part' is also included the male organ; its bone is one; in the back are forty-five bones. *Grîvâ* is the neck, has fifteen bones. Resting on one bone, the collar bone, the joint of the breast and the shoulder, two; and the chin; thus, in this way sixty-four bones.

At its base *i. e.* of the chin two bones; the forehead, the eyes, and the temples in the region between the cheek and the eyes, each two. The nose has one—the *ghana* bone. The bones in the sides, *i. e.* the bones in the ribs, together with the root bone at the teeth *i. e.* the bones which are their support, and also with the particular bones known as *arbudas* seventy-two; and thus eighty-one are the bones.

The two *Śaṅkhakas i. e.* the bones between the brows and the ears, two; the skulls of the head, four; the breast &c. are seventeen

bones, thus in this way, twenty-three. Thus totalling these three hundred and sixty are counted as the man's bones.

The word *wai* is used for fitting[1] out the quarter. The other twelve adverbial words are used for excluding the greater or less enumerations of the numbers started in the six verses (85–90).

Sûlapâṇi

Yâjñavalkya, Verse 90

'Two etc.' Between the ears and the brows two *śaṅkhakas*. Of the head, four *kapâlas*. At the breast, seventeen; thus twenty-three. In this manner the collection of a man's bones has been mentioned. (90)

The Author mentions the organs of perception, together with their objects

Yâjñavalkya, Verse 91

Smell, form, taste, touch, and sound are stated to be the objects; and nose, eyes, tongue, skin and ear the organs (91)

Mitâksharâ:—These, *i.e.* the smell and other objects are the enthralling causes of a man; the word *vishaya* (object) having been derived from the root *shiñya* 'to bind'. And from these *i.e.* the smell etc. which have been adjusted as the objects of perception, the five organs such as the nose and the rest are inferred by reason of their being the means of perception through the concordant perception of each. (91)

Vîramitrodaya

Yâjñavalkya, Verse 91

The nose and the like others are the organs of perception incorporated in the body. Of these, moreover, in the respective order, smell &c. are the objects indicated by the derivation such as — particularly attracts *i.e.* enthrals men — In this way in the next verse also. (91)

Sûlapâṇi

Yâjñavalkya, Verse 91

"Smell etc." In this body the objects are five; the organs six (91)

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1. (in Verse 85) पादपूरणे

The Author proceeds to point out the organs of action

Yâjñavalkya, Verse 92

The two hands, the anus, the generative organ, the tongue, the two feet, are the five organs of action, one should know; and the mind also as being of both. (92)

Mitâkṣharâ:—**Hastâu**, *the two hands*, are well-known; **pâyuḥ**, *the anus*, **upastham**, *the generative organ*, the means of securing PAGE 220* the pleasure of sexual intercourse; **jivḥâ**, *the tongue*, is well-known, so also **pâdân**, *the two feet*. These, the hands and the rest, **pañcha karmendriyâṇi**, *the five organs of action*, as the means of receiving, of throwing out, of pleasure, of exchange, of sports and the like, **jâṇîyât**, *one should know*. **Manaḥ**, *the mind*, the innermost organ, is perceived by the non-perception of knowledge simultaneously; that, moreover, by reason of its co-operation with the organs of perception and of action is **ubhayâtmakam**, *as being of both*. (92)

Vîramitrodaya

Yâjñavalkya, Verse 92

Pâyuḥ i.e. 'the arms.' *Upastham*, the generative organ, which is the means of sexual intercourse. The rest are well-known.

The organs of action are those which bring about the five-fold acts of taking away, joy, mutual dealing, and contraction. The mind, moreover is of both i.e. of the organs ot perception and of the organs of action. Since it creates knowledge in regard to the action, and has the nature of (the organ also). By the use of the word '*eva*,' are excluded others from having the nature of both. The word '*vai*' has the use of fitting out the quarter. (92)

Śûlapâṇi

Yâjñavalkya, Verse 92

"The two hands etc." "The organs of action etc." The action has been stated in the Viṣṇupurâṇa, thus: "Excretion, mechanical arts, "strength, the acts of strength, and speech are described as their actions." Here excretion means the excretion of urine and fœces. The mind, moreever, being instrumental for both, partakes of both. (92)

The Author proceeds to indicate the places of vitality

Yâjñavalkya, Verse 93

The Navel, the *ojas*, the anus, semen, blood, the two temporal bones likewise; the head, the shoulders, the throat, and the heart are the abodes of vitality. (93)

Mitâkṣharâ:—The navel and the rest are the ten places of vitality. Although the wind known as *samâna* has circulation through the whole body, its particular reference in the text to the navel and the other places is intended as indicating abundance (in these parts). (93)

Viramitrodaya

Yâjñavalkya, Verse 93

The ten including the navel and others are the extraordinary receptacles of the ten-fold vital forces which rest on them; the *ojas* is in the eye; the two temple-bones have been explained; by the use of the word *tathâ i.e.* similarly, are added in the words such as the fat etc. which will be mentioned hereafter. By the use of the word *cha*, is included their function as receptacles generally. The rest can easily be understood. (93)

Sûlapâṇi

Yâjñavalkya, Verse 93

"Navel etc." The navel and the rest are particularly the places of vitality. (93)

The Author states at details the places of vitality

Yâjñavalkya, Verses 94, 95

The fat, the suet, the lungs, the navel, the gall-bladder, the liver, the spleen, the small cavity of the heart, the kidneys, the urethra, and also the rectum. (94)

The stomach, and the heart, the larger intestine near the anus, and the anus also, the stomach also, and the two abdominal glands; this the detailed account has thus been stated. (95)

Mitâkṣharâ:—**Vapâ**, *fat*, is well-known; **vasâ**, *suet*, the fat of the flesh; **nâbhiḥ**, the *navel*, is well-known; **avahananam**, *the lungs*; **plîhâ**, *the*

gall-bladder, is well-known in the medical science. These two, moreover, are in the form of balls of flesh and in the left abdominal cavity. **Yakṛt**, *liver*; **kloma**, the *gall-bladder*; these two are balls of flesh. **Kshudrântram**, the *small cavity of the heart, i.e* in the inner portion of the heart. **Vṛkkakau**, the *kidneys*, the flesh accumulations near the heart; **bastiḥ**, *the urethra*, where urine accumulates; **purishâdhânam**, *the rectum*, where the fœces collects. **Âmâśayaḥ**, the *stomach*, the receptacle of the undigested food; **hṛdayam**, *the heart*, the lotus of the heart; **sthûlântra-gudodarâṇi**, *the larger intestines, the anus*, and *the stomach*, are well known. From the outer intestinal tubes, the inner intestinal tubes are two; these are the two *at the anus*, **gudau**; **koshṭhan**, the *abdominal glands*, situated at the region below the navel.

Ayam, this, **vistâraḥ**, *detailed account*, moreover, of the places of vitality, has been stated. In the previous verse, however, it was given in a short statement. And therefore, some mentioned in the previous verses have been repeated here. (94, 95)

Śûlapâṇi

Yâjñavalkya, Verses 94-95

"The fat etc.," "The stomach etc." The fat *i. e.* that which is near the heart, known as *taṇḍana*, and formed out of the clots of blood and parts other than fat; the *avahanana*, known as the lungs near the spleen; the navel is the collection of veins in the midst of digested stomach; *kloma*, the gall-bladder near the lever; the lever placed below the heart towards the right side; the spleen is towards the left side below the heart; *kshudrântra i. e.* the small cavity of the heart, formed of blood and fat three and half *vyâmas*. *Vṛkkakau*, the kidneys situated near the heart and resembling in size a thunderbolt; *bastih*, the urethra, the receptacle for the urine; the rectum is the receptacle for the fœces.

The stomach is the receptacle for the undigested food; the heart resembling the lotus; vide the following from Suśruta: "Resembling the "lotus the heart of men has its opening turned downwards; of those "who are awake during the day, it expands; at night, during sleep, it "contracts." The larger intestines, the gland pipe. The two abdominal glands situated in the abdomen. This detailed account has been given of the vital places. (94-95)

The Author states again at further details the vital places

Yâjñavalkya, Verses 96, 97, 98, 99

The pupils of the eyes, the corners of the eyes, the orifice of the ear, the lobes of the ear, the ears, the two bones at the temples, the eye-brows, the gums of the teeth, the lips, the two cavities of the loins. (96)

The groins, the testes, the kidneys, the two breasts produced by the accumulated phlegm, the urula, the buttocks, the arms, and the flattened flesh at the legs and the thighs. (97)

The palate, the stomach, the urethra, the head, the chin, the projections at the neck, and the depressed parts ; these other parts of the body. (98)

The four coloured parts of the eyes, the feet, the hands and the heart, and those very nine orifices are the seats of vitality. (99)

Mitâksharâ :—Kaninike, *the pupils of the eye.* The junctions at the nose and the eyes are **akshikûte,** *the corners of the eyes;* PAGE 211* **śashkuli,** *the orifice* of the ear; **karnapatrakau,** *the lobes of the ear, i.e.* the outer edge of the ear; **karnau,** *the ears,* are well known. **Dantaveshtau,** *the teeth-gums, i.e.* the outer edge of the teeth; **oshthau,** *the two lips,* are well known. **Kakundare,** *the cavities of the loins, i. e.* the hollows of the loins. (96)

Vankanau, *the groins,* the joints of the loin and the thigh ; **vrkkau,** *the kidneys,* have been stated before. **Stanau,** *the breasts,* moreover, are **śleshmasanghâtajau,** *produced by the accumulated phlegm* ; **upajivhâ,** *the urula,* the small bell ; **sphijau,** *the buttocks,* the waste buttocks ; **bâhû,** *the arms,* are well known; **janghorushu cha pindikâ,** *and the flattened flesh at the legs and the thighs;* the flattened *i.e.* the fleshy portion of the legs and also of the thighs (97)

Galaśundike, *the projections at the neck,* the joint of the base of the chin and the cheek ; **śîrsham,** *the head* ; **avatah,** *the depressed parts,* any depressed part in the body, such as the base of the throat, the arm-pit and the like. In the case of the reading *avatuh* (अवटुः)—'the back of the neck'. (98)

So also of the eyes and of the pupils of the eyes, for each a couple of white back-ground, and thus four colours. Or alternatively,

the four eyelids. The rest is well known. Thus these are the parts of the body in the lower portion.[1] So also, the two eyes, two ears, the two nostrils, the centre, the mouth, the arms, and the generative organ, thus these as aforestated are **nava chhidrâṇi cha prâṇasyâyatânyeva**, *the nine orifices the very seats of vitality.* (99)

Vîramitrodaya

The receptacles of vitality have been particulary stated; the Author expounds these generally, and the common receptacles

Yâjñavalkya, Verses 94-99

Vapâ i.e. the fat of the heart; the sweat *i.e.* the unctional flesh; *avahanana*, is known as the lungs; *nâbhiḥ*, the navel; although stated before, has been stated here with a view to a detailed treatment; thus there is no fault. Similarly should be observed elsewhere also. *Kloma*, the gall-bladder in the right arm-pit, near the lever, and darkish in colour; the spleen below the heart towards the left lying near the lungs; the short use is for poetic[2] convenience.

The small cavity of the heart; an entrail from the blood and the fat three and half *vyâyâms* in size; the kidneys, the balls of flesh situated near the heart; the urethra, the accumulated urine; the rectum, the internal receptacle for the fœces.

Stomach, the place where the undigested edibles are stored: the lotus of the heart, the larger intestines, the gland-pipe; the two abnormal glands formed at the lower region of the navel; these are the two at the arms.

This detailed statement of the abodes of vitality has been made by some. Others, however, in the case of their being more or less have stated the restraint of breath only; so the Author proceeds : the pupils of the eye etc. The corners of the eyes between the eyes and the nose; the orifice *i.e.* of the ear; the lobes of the size of a leaf and known as the ear; the cheek-bones have been explained; the teeth-gums *i.e.* the lines of the teeth; the cavity of the loins *i.e.* the hollows of the hips.

The groins, the joints of the loins and the thigh; the kidneys have been stated before; the breasts sprung up by the accumulation of phlegm; the special mention of the qualification is with a view to create

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1. कुत्सिते—in the portion of the body which is despised. 2. छान्दसम्.

satiety from desire, repulsion;[1] the urula, the small bell at the root of the tongue; the buttocks, the hip-boards; *piṇḍikâ* is the fleshy portion at the thighs and the legs; the projections of the neck, the joint of the neck and the base of the chin; *avataḥ*, a depressed part of the body; the four coloured parts of the eyes *i e.* the quadret of the corners of the cavities at the end of the eyes; these are well-known. The two eyes, the two nose-cavities, the two ears, the mouth, the anus, and the rectum are nine cavities. Thus these places in this vile[2] body are the seats *i.e.* the supports of vitality. By the use of the word *cha* nine times, are included the ten special abodes, not stated here; there according to some, six have been not stated; according to others, however, four have been not stated. This should be discriminated by oneself; by the use of the word *eva* twice, has been excluded the combination of the two views stated. The rest is easy. (94–99)

Śûlapâṇi

Yâjñavalkya, Verses 96–99

"The pupils etc" 'The groins', etc.; the palate, the stomach etc. In the corners of the eyes the two hind skins; the orifice, *i e.* the orifice of the ear; the gums of the teeth, the edges of the teeth; lips, covering the teeth; the cavity of the loins, *i e.* the two cavities at the base of the spine; the groins, the base of the thighs; the breasts are produced from the phlegm; the *urula*, situated at the root of the tongue; the thighs *i. e.* the flesh accumulations of the legs and thighs, of these designations should particularly be found in the body. (96–98)

"The eyes" etc the four corners of the eyes near the end; the two soles of the feet, as also the heart · thus these, ending with the heart are the places of vitality (99)

Yâjñavalkya, Verse 100

Veins seven hundred only, nine hundred the sinews, of the arteries two hundred, and five hundred muscles. (100)

Mitâkṣharâ :—Moreover, *śirâḥ, veins*, connected with the navel, forty in number, circulating the wind, bile, and phlegm, pervading the whole body through various branches, *are seven hundred in number*. *So also* the sinews, the ligaments of limbs, and the minor limbs, are nine hundred. **Dhamanyaḥ**, the arteries emerging from the navel are twenty-four

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1. cf स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ —भर्तृहरि वै. श.
2. कुत्सित.

in number, circulating the *Prâṇa* and other airs, by regard to their branches are two hundred. Peśyaḥ, *muscles*, moreover, fleshy in appearance connected with the tumours of the thighs and the like limbs and minor limbs are five hundred. (100)

Sûlapâṇi

Yâjñavalkya, Verse 100

"Veins etc." 'The arteries etc.' the meaning is clear. (100)

Again, of these, the veins and the rest, the Author gives another enumeration by regard to the variety of their branches

Yâjñavalkya, Verse 101

Twenty-nine lakhs, and nine hundred and fifty-six are the arteries known as tubular vessels; please note. (101)

Mitâkṣharâ:—The tubular vessels in all together with the branches and sub-branches are **ekonatriṁśallakṣhâṇi**, *twenty-nine lakhs*. In addition also **nava śatâni**, *nine hundred*, **ṣhaṭpañchâśaṭ cha**, *and fifty-six*; thus O *Sâmaśrava* and other sages, **jânîta**, *please note*. **(101)**

Vîramitrodaya

Yâjñavalkya, Verses 100–101

The veins connected with the navel and circulating the wind, the bile, and the phlegm and spread through the whole body, the arteries, seven hundred; of the sinews *i. e.* the *nâḍis* of the ligaments of the bone, nine hundred; of the arteries *i. e.* of the *nâḍis* circulating the *prâna* and the rest, and of the muscles *i. e.* the fleshy parts resembling flesh balls, five hundred.

Twenty-nine lakhs, nine hundred and fifty-six should be known to be the arteries called veins by regard to the discrimination of the branches and sub-branches as stated before, one should know. The reading by Sûlapâṇi is nineteen lakhs. This word lakh is in the feminine gender, and so it has been explained. By the use of the word *cha* in the beginning, middle, and end, has been excluded any additional enumeration in the explanation of all the four sentences other than the explanation of the differences of the branches and sub-branches. By the use of the third *cha* the Author indicates the greater plurality of the sinews by regard to the discrimination of branches. (100–101)

Śûlapâṇi

Yâjñavalkya, Verse 101

Twenty-nine lakhs etc. The arteries together with the tubular vessels should be known as twenty-nine lakhs, nine-hundred and fifty-six. The word *lakshâ here is â—ending and in the feminine gender. (101)*

Yâjñavalkya, Verse 102

Three lakhs, however, should be known to be the hair on the head of beings with bodies; one hundred and seven vital parts, and two hundred joints. (102)

Mitâksharâ :—Moreover, **śarîriṇâm,** *on beings with bodies,* the hair on the head and other hair together, **trayo lakshâ vijñeyâ**, *should be known to be three lakhs.* **Marmâṇi**, *vital parts*, *i e.* places which may cause death, and also those which may cause *pain*; of these a hundred and seven should be noted. Of the bones, however, **dve sandhiśate,** *two hundred are the joints* The joints of sinews, arteries &c. are, moreover, endless. (102)

Śûlapâṇi

Yâjñavalkya, Verse 102

Three etc. The form *trayo* is due to poetic license. The meaning is clear. (102)

The Author states the number of all cavities &c. in the body

Yâjñavalkya, Verses 103, 104

***The crores of hair are* fifty-four crores; and also sixty-seven lakhs together with half a lakh along with the sweat holes. (103)**

PAGE 212*

By the air particles are counted the separated atoms. One even who can correctly understand the position of these entities. (104)

Mitâksharâ :—The atoms of the hair mentioned before as together with the veins, hair etc. in extremely minute and more minute parts together with the sweat holes are **chatuḥpañchâśat koṭyaḥ**, *fifty-four crores* Also **shashṭhottara-shashṭhi-lakshâḥ**, *sixty-six lakhs*, **sârdhâḥ**, *together with half*, *i e* fifty thousand; **vâyavîyairvibhaktâḥ** *separated by the air particles* *i e.* by the air atoms made separate, **vigaṇyante**, *are counted.* This, moreover, has been stated from a scientific point of view,

On account of its being beyond the reach of organs like the eye and the like, the double meaning of this fact which is very profound *i. e.* in the form of the condition of the veins etc., O sages, among you whoever knows thoroughly, he certainly is the greatest and the foremost among the intellectuals. Therefore, with effort, by the intelligent should be understood the position of the entities. (103-104)

Vîramitrodaya
Yâjñavalkya, Verses 102-104

The hair *i. e.* the hair on the face, the arm-pits etc. all together should be known to be three lakhs; the use of the masculine gender is under the poetic licence. The vital parts *i. e.* those where on even a small stroke causes much pain; such parts such as the *basti*, are one hundred and seven. Of the joint of the bones, two hundred; the atoms of the hair other than the hair on the face or the body measured as three and half crores and separated *i. e.* separately pointed out, by the atoms of the wind together with the outlets for perspiration, fifty-four crores and sixty and one-half lakhs are inferentially counted. If even one among these pupils comes to realise the limit of these conditions such as the bones, hair etc.—this is a half sentence—then such a one would be having the celestial sight. This is the other half.

So it appears that Yâjñavalkya has not mentioned it owing to the want of concentration necessary for the visualisation of the One which is beyond the reach of organs. The word *nu* is used as indicative of a conjecture, or then such a one is blessed; so should be inferred as stated hereafter. Or, although by others in this world these are measured only by a guess, still among these, I am one who actually knows the condition of these things.

In the two verses the words *tu* and *cha* used four times are with a view to exclude a small number in the import of the four sentences. By the use of the word *tathâ* twice, the double meaning is imported viz. should be known in the case of one, and should be known in the case of two. By the use of the word *cha* in the third verse, is added the order of the formation of the body. The word *eva* goes either with these or here. (102-104)

Śûlapâṇi

Yâjñavalkya, Verses 103–104

"Of the hair etc." Are sixty-seven and half lakhs plus forty-five crores. These, moreover, should of course, be known from the cavities of all the hair on the body, on the face, and other hair, as also from the outlets for the perspiration to flow. "Four crores" is another reading. (103)

"By the air etc." The atoms of the flesh and the like are measured when separated by the air, not directly, but by a scientific inference and the like. Therefore in pursuance of my word if even one would himself realise the position and the state of the *rasas* etc. to be hereafter described and of the veins and bones in the body then "that wise man would become fit for emancipation", with this text[1] as will be stated hereafter is the connection of this. (104)

The Author mentions the quantities of the *rasas* etc. in the body

Yâjñavalkya, Verses 105, 106, 107

Of the *rasa*, nine should be known; of the water ten *añjalis*;[2] seven only of the fœces, of the blood eight have been declared (105)

Six (of) phlegm, five (of) the bile, four only (of) urine, (of) fat, three, two (of) the marrow, of the marrow of the bones and flesh, one-half,[3] however of the head (106)

Of the phlegmatic *ojas*, the same only, and of the semen also the same. Thus this body is transient; (and) one whose perception is such, that blessed one is fit for emancipation. (107)

Mitâkṣharâ:—Well digested food is **rasa**; its measure is *nine* **añjalis**; of the means of bringing about a cohesion of the atoms of the earth *i.e of water*, **jalasya, añjalayaḥ daśa vijñeyâ,** *the añjalis should be known to be ten*; **purîṣhasya,** *of the fœces*, **saptaiva,** *seven only*; **raktasya,** *of blood*, *i.e.* of the essence of food made red by the complete digestion by the abdominal heat, **aṣhṭâu,** *eight*, are the añjalis *declared*, **prakîrtitâḥ.** (105)

Śleṣhmaṇaḥ, *of the phlegm*, *i.e.* of the *kafa*, **ṣhaṭ,** *six añjalis*; **pittasya pañcha,** *of the bile, five*; **mûtrasya,** *of the urine*, *i. e.* of the excreta, **chatvâraḥ,** *four*; **vasâyâḥ** *of the fat i.e* of the flesh oil, **trayaḥ,** *three*; **medaso,** *of the marrow, i.e* of the essence of the flesh, **dwau,** *two añjalis*;

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1. Verse 107 below ll 22–23

2. अञ्जलि—a measure of corn = कुडव, equal to one-fourth of a प्रस्थ and containing 12 handfuls

3. On p. 212 l 12 in the second half of verse No 106 read एकोऽर्धं for एकोर्ध्वं.

majjâ, *the marrow of the bones and flesh*, which has permeated to the bones through the cavities, **ekâ**, *one añjali*; **mastake**, *in the head*, moreover, **ardhâ**, *a half añjali*. (106)

Śleṣhmaujasaḥ, *of the phlegmatic ojas*, *i. e.* of the essence of phlegm, as also **retasaḥ**, *of the semen*, of the final elemental development, **tâvadeva**, *the same only*. This, moreover, has been stated as in relation to the one in whom the elements are even. As for one in whom the elements are uneven, there is no rule; *vide* this text of the Âyurveda viz: " On "account of the abnormality of the bodies, as also of the imperma- "nence, no measure exists of the affected elements and impurities"

Iti, *thus*, of this character, this receptacle of the impurities commenced with the bones, muscles etc., **varṣhma**, *the body*, **asthiram**, is *transient*, thus **yasya**, *one whose*, perception is such **asâu kṛti**, *that wise one*, *i.e.* the learned man, **mokṣhâya**, *for emancipation*, becomes competent. For the means of emancipation is the discriminating perception of the permanent and the transient, and the (consequent) avoidance of attachment; and an aversion of attachment is induced by a perception of the prevalence of bones, urine, fœcis (in the body). And so holds also **Vyâsa**: " For the sake of this body, which is the " receptacle of all impurities, is destructive of any good done to it, " and is perishable, fools perpetrate sins. If only what is internal " in this body were to be (exhibited) externally, this world would take " hold of a stick and ward (it) off (like) the dogs and the crows." Therefore for a complete cessation of (any attachment for) this extremely despicable body, an effort should be made for the contemplation of the Self. (105, 106, 107).

Vîramitrodaya

Yâjñavalkya, Verses 105-107

Of one who is in a normal condition, the quantity of *rasas* etc. in his body is declared to be of the number of *añjalis* as enumerated. The *rasa* is the result of well-digested food; of that nine *añjalis*. In this way, further on also. (105)

The fat is the unction of the flesh; the marrow is the flesh-juice; the marrow of the bones gone into the hollow is one *añjali*; in the head also the marrow is of the measure of a half *añjali* of the phlegmatic *ojas* *i.e.* of the phlegmatic juice, of the same quantity viz. half

añjali only. By the use of the twelve adverbials is excluded the more or less quantity of *añjalis* in the twelve objects. (106)

Of one who knows all this, the *vairâgya i.e.* the feeling of satiety from desire is produced, which is the means for final emancipation. Intending this, the Author proceeds: "Thus etc." Thus, on account of the collection of perishable things being the cause of its origin, this body is *asthira i.e.* not permanent; the man by whom it is so recognised as impermanent, unsubstantial, and full of misery, and who by means of Yogic studies prepares for the emancipation (*mokṣha*), such a one is blessed. (107)

Śûlapâṇi

Yâjñavalkya, Verses 105–107

"Of the *rasa* etc" 'Six of the phlegm etc.' The handfuls of the quantity of the *rasas* and others are to be ascertained by one's own cavity of the hand when in normal health; *majjâ*, the marrow has one *añjali*; between the eyes, half; and half also in the head; at the source of the phlegm, the same quantity *i.e.* half only; of the semen also, half. The form *majjâ*, marrow, in the Nominative is used in the sense of the Possessive case. The body, thus described is made up of a collection of impermanent created things and is transitory and unstable. One, therefore, for whom it is serviceable for the (attainment of) emancipation, such a one is a wise man. (105–107)

The Author states the nature of the Soul which should be contemplated

Yâjñavalkya, Verses 108, 109

Seventy-two thousand (in number) spread out from the heart, known as *hita* **and** *ahita* **are the tubular organs of the body; in the middle of these is the disc with moonlike hallow. (108)**

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Situated in the middle of it is the soul, like a lamp without a flicker; that should be known; after having realised it, never is one born here again. (109)

Mitâkṣharâ:—*From* the region of *the heart*, **hṛdayâd, abhiniṣṣṛtâḥ**, *spread out*, like the filaments of a *Kadamba* flower setting out on all sides, by reason of their capacity to do good and evil, designated as **hita** and **ahita**, are **dwâsaptâtisahasrâṇi nâḍyo**, *seventy two thousand nâdyo, the tubular organs of the body* There are three other *nâḍis*; of these the two

called the *iḍâ*[1] and the *piṅgalâ*[2] on the left and the right sides, inverted in the heart and connected with the nasal hole, are the places of abode of the *prâṇa*[3] and the *apâna*. The third called the *sushumnâ*,[4] moreover, like a pole in the centre, has reached out through to the *brahmarandhra*. **Tâsâm**, *of these nâdis*, **madhye**, *in the middle* is the *disc*, **maṇḍalam**, with the moonlike hallow. In that is the **âtmâ**, *the soul*, *like a lamp* **dîpa iva**, in a windless place, **achalaḥ** *without a flicker*, is shining. **Sa**, *that*, of this description, should be known. By that reason, **iha**, *here*, in this world; **na punaḥ**, *never again*, does again recur, *i.e.* attains deathlessness. (108-109)

Śûlapâṇi

Yâjñavalkya, Verse 108–109

"Seventy-two etc." "The disc etc." In the midst of it like a lamp is placed the soul motionless. From the region of the heart round about *i.e.* on all sides, seventy-two thousand *nâḍis* are spread out. These, moreover, by reason of their circulating the *rasas* are beneficial to the body, and thus having contemplated in their midst a disc resplendant like the moon in the middle of the heart, and in the midst of it also, the Soul is in a shining form like the lamp. After having realised it here *i. e.* in this cycle of birth, one does not get any birth again. (108-109)

Yâjñavalkya, Verse 110

Should be mastered the *Âranyaka*, which I obtained from the Sun; as also the science of *yoga* propounded by me, by one who desires (to master) *yoga*. (110)

Mitâkshârâ:—Moreover, after discarding from the mental path all other subjects, and reaching an internal stability, is *yoga*; for the attainment of that the **Bṛhadâraṇyakam** was obtained by me from the Sun; that, moreover, should be mastered; so also what was propounded by me, **yogaśâstra**, *the science of yoga*, that also should be studied. (110)

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1. इडा—The tubular vessel (नाडी) on the right side of the body.
2. पिंगला—another vessel on the left.
3. प्राण, अपान, उदान, समान, व्यान are the five vital airs, the principles of life. Their places are indicated as follows :

   हृदि प्राणो गुदेऽपानः समानो नाभिसंस्थितः । उदानः कंठदेशस्थो व्यानः सर्वशरीरगः ॥
4. सुषुम्ना—the third in the middle viz. of इडा and पिंगला.
5. ब्रह्मरन्ध्र—The aperture on the crown of the head through which the Soul is said to escape upon its leaving the body.

Śûlapâṇi

Yâjñavalkya, Verse 110

Should be mastered etc. *Araṇyakam i.e.* the Yajurveda Brâhmana. That Veda which Yâjñavalkya obtained from thh Sun, that should be known by one desiring for the accomplishment of the Yoga The science of Yoga, moreover, is known as the Yogi-Yâjñavalkya. Yoga, moreover, is the placing of the mind in the desired objective after taking it away from the pleasures of the senses. (110).

How then should this Soul be contemplated ? So the Author says

Yâjñavalkya, Verse 111

After having withdrawn from all other objects his mind, intellect, memory, and the organs, should be contemplated the Soul, the Overlord, which is seated in the heart like a lamp. (111)

Mitâkṣharâ :—From objects other than the Soul. having withdrawn the mind, the intellect, the memory, and the organs, and after having concentrated them exclusively on the Soul, **âtmâ dhyeyaḥ**, *the Soul should be contemplated*; he who the **prabhuḥ**, *the Overlord, like a lamp*, **pradîpavat**, in a windless place, resplendent, and without a flicker, is seated in the heart. This itself is its attribute to be contemplated viz. the highest concentration on the Soul by discarding all external objects from the scope of the mind, and like the concentration of a lamp the expansion of whose resplendence has been obstructed by the cavity of the cover. (111)

Vîramitrodaya

In this manner when a feeling of satiety for the worldly pleasures arises, the contemplation of the Soul should be made; the Author states the manner in which it should be done

Yâjñavalkya, Verses 108-111

These seventy-two thousand *nâḍis* which although known as *hita* and *ahita* — still the *hitas* which are spread all round the region of the heart of the body — in the midst of these is a disc with moon-like splendour; in the midst of that like a lamp without a flicker and shining, is the Soul that should be known *i. e.* should be realised. The Author states the fruit : " Having realised the Soul directly, one is not " born again in this cycle of birth."

The Author mentions the means of direct realisation viz. should be known etc. That which I obtained from the Sun, the preceptor

viz. that Âraṇyaka *i. e.* the Bṛhadâraṇyaka should be known for the realisation of the soul.

The Author mentions the mode of contemplation: the science demonstrating the performance of Yoga propounded by me in the form of an abridged text should be known by one desiring for yoga *i. e.* internal steadiness.

The Author mentions the intensive contemplation. *Ananya* etc. Mind *i. e.* the innermost organ; intellect, the great principle; memory *i. e.* such as is particularised by the inclination of the mind concentrated on intellect. Organ, such as the ear etc.; withdrawn from all other objects *i. e.* having turned it away from all objectives other than the Soul; that Soul which is in the midst of the heart like a lamp as stated above should be contemplated.

By the use of the word *tu*, it is pointed out that the final emancipation cannot be secured without the self-realisation. By the use of the word *cha* twice, the Chândogya Upanisad and the like as also the Nyâyaśâstra and the like are included. (108–111)

Śûlapâṇi

Yâjñavalkya, Verse 111

Ananya etc. When the mind is drawn to another objective, there is a distraction of the intellect, and the organs also when they betake to another objective they have contact with outside objects such as the form, &c.; when the memory, however, resorts to another object, there would be the remembrance of the *ghata* etc., therefore one should try to bring about a concentration of these apart from other objectives. Heretofore has been stated what should be known, here, however (is considered) what should be contemplated. (111)

One, however, the bent of whose mind is not drawn to contemplation in regard to the formless, by such a one should be made the contemplation of *S'abda-Brahma*; so the Author says

Yâjñavalkya, Verse 112

By studying according to the prescribed rules the singing of the *Sâma* without a flaw, and with close attention, by its study he reaches over to the highest Brahma. (112)

Mitâkṣharâ :—Without infringement of the manner known for the study of the Vedas, **sâmagâyam**, ***the singing of the Sâma***; the *Sâma* chanting. Although *Sâman* includes singing, the special word *gâyam*

is used to exclude the *Pragita*[1] *mantras*. **Avichyutam**, *without a flaw*, *i.e.* without any mistake. **Sâvadhâna**, *with close attention*, with concentrated attention closely linked with the *Sâma* notes. **Paṭhan**, *studying*, and as the result of the constant repetition thereof, becoming an adept in it, by contemplating the vacancy in the form of sound, **param brahmâdhigachchhati**, *reaches the highest Brahma*. That has been stated[2]: "One who has become an adept in *S'abda-Brahma*, reaches the highest *Brahma*." (112)

Vîramitrodaya

The Author states the means of attaining emancipation in the case of one who is incapable of concentration owing to the absence of the purity of intention

Yâjñavalkya, Verse 112

By repeating with a concentrated mind with bent attention according to the prescribed rules *i.e.* in the manner laid down in and directed by the Vedas, the *Sâmas* *i.e.* the literature relating to singing; without a flaw *i.e.* without any mistake, by the study of that and in consequence of the concentration produced by the purity of intention, one reaches the highest Brahma *i.e.* attains direct visualisation. In the **Śûlapâṇi** the reading is *Sâmagâyam*. (112)

Śûlapâṇi

Yâjñavalkya, Verse 112

For the attainment of the Brahma the Author mentions another method; the one singing the *gâyatrî* hymn viz. *tat saviluh* etc. in the manner prescribed by the *sâma* school without a flaw *i. e.* without a mistake, with concentration. One concentrating in this way attains Brahma like the one contemplating Brahma (112).

One whose mind is not drawn to the Vedic song, by him should be performed contemplation in pursuance of the popular songs; so the Author says

Yâjñavalkya, Verses 113, 114

Aparântaka, *Ullopya*, *Madraka*; **also** *Makari*, *Auvenaka*, *Sarobindu*, **and the** *Uttara*- **songs. (113)**

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The *Ṛggâthâ*, *Pânikâ*, *Dakshavihitâ*, **and the** *Brahmagitaka* **These should be sung. By its constant repetition it is called** *moksha*. **(114)**

1 a particular metre 2 Vishṇu Purana (Bâlam)

Mitâkṣharâ :—The *Aparântaka*, *Ullopya*, *Madraka*, *Makari*, *Auvenaka*, together with the *Sarobindu*, and the *Uttara*, the chapters so named are the seven *songs*, **gitâni**. By the use of the word **cha**, *also*, the *Asârita*, *Vardhamânaka*, and the like *mahâgitas* are included.

The four **gitakâs**, *songs to be sung*, are the *Ṛggâthâ* and the rest.

Thus, the identity with the Soul produced by the *Aparântaka* and the other songs, as it is the means for absolution, *it is called moksha*, **mokṣhasamjñitam** ; thus it is to be understood ; for the reason that by the means of concentration produced by its repetition, the concentration of soul is secured. (113-114)

Vîramitrodaya

The Author mentions the means of absolution for one who is ignorant of the *Sâma*

Yâjñavalkya, Verses 113-114

The *Aparântaka* and the rest are the seven great treatises on singing well-known in musical science; the four songs such as the *Ṛk Gâthâs* and the rest are also well-known therein; both of this should be known. By means of the study in that, and by the constant contemplation of the nature of the Soul which is designated as *moksha*, by the result *i. e.* it is known as *moksha* *i. e.* in short, being the means for *moksha*, it has that designation. By the use of the word *cha*, the Author indicates the mutual cumulation. (113-114)

Śûlapâṇi

Yâjñavalkya, Verses 113-114

Apara etc. *Rk gâthâ* etc., *Aparântaka*, *Ullopya*, *Madraka*, *Makari*, *Auvenaka Svarah* and *Bindu* the last, these are the seven songs. The *Rk gâthâs* also are the four songs. This is well-known in the science of music such as the *Viśâkhila* and the rest. Under its instructions it should always be known. (113-114)

Yâjñavalkya, Verse 115

One who is an adept in the principles of playing on the *Vînâ*, who is a thorough master in the *S'ruti* and *Jâtis*, and who is conversant with the *Tâla* also, (such a one) without effort controls the path to absolution. (115)

Mitâkṣharâ:—Moreover, **vîṇâ-vâdana-tatwa-vedi**, *one who is an adept in the art of playing on the Vîṇâ*, as expounded by Bharata and other

sages. That which is heard is a **śruti**,[1] in the seven notes[2] of twenty-two varieties. For, the *Ṣhadja*, *Madhyama* and *Pañchama*, have each four *śrutis*; the *Ṛshabha* and *Dhaivata* are each of three *śrutis*; the *Gândhâra* and the *Nishâda* are each of two *śrutis*. The *Jâtis*, however the *shadja* and the rest, have each seven pure; and the mixed *jâtis*, however each of eleven, and thus of eighteen varieties; among these **viśâradaḥ**, *a thorough master*, *i.e.* an expert.

By *Tâla* is stated the time measure[3] of a song. One knowing its nature also by reason of the contemplation of Brahma linked together out of fear for a breach in the *tâla* &c., the concentration of the mental forces becomes easy, and with little effort only, he *controls*, **niyachchhati**, *i.e.* reaches the path to absolution. (115)

Vîramitrodaya
Yâjñavalkya, Verse 115

Moreover the *Śrutis* *i. e.* the sub-divisions of notes *i. e.* the twenty-two sub-divisions of notes; the *jâtis* viz. seven in number, such as the *nishâda* and the rest; *tâla* *i. e.* the time, the special sound such as *rûpaka* etc., controls *i. e.* secures the pâth to absolution in the form of the mental concentration. The word *cha* goes with all. (115)

Sûlapâṇi
Yâjñavalkya, Verse 115

This itself when contemplated in its ultimate significance being the means for moksha is the moksha; by the constant study of that, by means of concentration, he reaches the non-dual state. So the Author says: *Vinâ* etc. That which is heard is the Śruti, is of twenty-two varieties. Among the seven *svaras* such as the *Ṣhadja* and the rest, the *jâtis*, *i. e.* the six *jâtis* are pure. One who is adept in these is an adept in the principles of playing on the Vînâ. Also one who is an expert in the knowledge of the different sounds of the *tâla* without any effort *i.e.* even without trouble, reaches the path to absoultion; since by the fear of a break in the harmony of *tâla* etc., the mind which is concentrated in it becomes steady. (115)

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1 It means a division of the octov a quarter-tone or an interval

2 These seven varieties are thus enumerated
निषादर्षभगान्धारषड्जमध्यमधैवताः । पञ्चमश्चेत्यमी सप्त तन्त्रीकण्ठोत्थिताः स्वराः ॥
अमरकोशे १।७।१
For a further exposition of each see सामश्रमीटीका pp. 81–82.

३ तालः कालक्रियामानम् अमर १।७।९. It is thus described
तालः करकृतोद्भवमध्यमाभ्यां च समित । इति कालक्रियामानः

For one who has been frustrated by an obstruction such as the distraction of the mind or the like, the Author states another result

Yâjñavalkya, Verse 116

One versed in music, if by concentration he does not attain to the highest stage, having become a follower of *Rudra*, with him even enjoys happiness (116)

Mitâkṣharâ:—Gîtajño yadi, *one versed in music, if, i.e.* by some reason, **yogena paramam padam nâpnoti,** *by concenstration does not attain to the highest stage,* then, **Rudrasya,** *of the Rudra, having become* **bhûtwâ,** a follower, **tenaiva saha modate,** *with him even enjoys happiness, i.e.* sports. (116)

Vîramitrodaya

The music sung with the intention of contemplating the Brahma are the means of *moksha*; of those which are not, however, so performed the Author mentions the fruit

Yâjñavalkya, Verse 116

By yoga *i. e.* by means of the yoga; then *moksha* itself will surely follow; this is the construction. The rest is clear. Also the import is: by the worship of Rudra, having secured the purity of the mind, one secures absolution. (116)

Śûlapâṇi

Yâjñavalkya, Verse 116

Gîtajña etc. One knowing music etc. If he does not attain *i.e.* the meaning is on account of the occurrence of an obstruction etc.; the rest is clear. (116)

The Author concludes what has been stated before

Yâjñavalkya, Verse 117

The Soul has been declared as being without a beginning; its commencement, however, is the body; from the Soul, however, is the entire universe, and from the universe is the origin of the Soul. (117)

Mitâkṣharâ:—According to the manner stated before, **anâdirâtmâ,** *the Soul is without a beginning,* the *Kṣhetrajña*; of that, moreover, the taking on of the body itself, *the beginning,* **âdiḥ,** *i.e.* the origin, **kathitaḥ,** *has been stated, i.e.* in the text[1]: 'Unborn by taking on the body &c.'; here from the Great Soul is the creation of all, such as the earth and the like, and from that creation, *i.e.* the collection of the creation, such as the earth and the rest of the individual souls through the corporate body, the creation has been stated in the text[2]: "In the "beginning of the creation, he as the ether &c." (117)

1. Verse 69 p. 1540 ll. 26–27. 2. Verse 70 p. 1543 l. 3

Vîramitrodaya

The Author rounds up what has been stated above in the text[1] viz. 'Unborn by the assumption of the body' &c.

Yâjñavalkya, Verse 117

The Ātman has been stated as without a beginning; its beginning *is the assumption of the inferior form itself, as has been stated before.* Of the great soul is the entire world *i. e.* such as the earth and the other great elements. The meaning is that the origin of the body of the individual soul is from this world. By the use of the word *tu* is excluded the origin in the principal form. By the first use of the word *cha* is included the great element and the like as the cause; and by the second use of *cha*, of the visible cause. (117)

Sûlapâṇi

Yâjñavalkya, Verse 117

That the body itself is the soul is the doctrine of the atheist With a view to refute it the Author proceeds: Beginningless etc. This Soul has been stated in the *Śruti to be without a beginning* For the working of actions a body is taken on, through the acts of the souls is produced the whole world, and from the world itself under the text[2]: "*Ahutyāpyāyah svargah*" "by the oblation is the sun pleased etc " and the process stated, the origin of the Soul is in the serving of the body. (117)

This itself, the Author clearly expounds premised by a question

Yâjñavalkya, Verse 118

How is this? We are at a loss to know how the universe has sprung up along with the gods and men? How also the Soul in it? Please explain to us. (118)

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Mitâksharâ:—As *to how this universe along with all the gods,* demons, men, and the rest, has sprung up from the Great Soul, and how the soul also in that becomes endowed with the bodies of animals, men, reptlies &c in this matter, **vimuhyâmaḥ**, *we are at a loss to know*. Therefore with a view to dispel our ignoranee **vadaswa**, *please speak* (118)

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1. Verse 69 p 1540   2 Verse 71 p 1543 l 221.

Vîramitrodaya

The origin of the Soul is from the elements, and from it spring the elements; considering that this is inconsistent on the face, the sages ask

Yâjñavalkya, Verse 118

How is it that this world together with the gods, the asuras and humanity, and inclusive of the five elements has sprung up from the Soul, and the Soul also has sprung up in that world? We are perplexed by this state of contradiction, and we have been subjected to doubt; therefore, please explain to us by removing the cause of the perplexity. By the use of the word *cha* has been added the further question : How indeed is the beginninglessness of the soul? (118)

Sûlapâṇi

Yâjñavalkya, Verse 118

Those sages feeling a doubt asked Yâjñavalkya, How etc. How was this world together with the gods, the asuras, and the humanity produced? And the soul also how was it produced in that world? Please explain that to us. (118)

Thus questioned by the sages, the Author states in reply

Yâjñavalkya, Verses 119, 120

After having thrown off this vast expanse of delusion, the *Purusha* as is observed, has thousand hands, feet, and eyes, has the resplendence of the Sun, and has thousand heads (119)

That itself is the Great Soul, as also the sacrifice even; he is omnipervading, the Lord of the created beings, the overlord; and in the form of food develops into the sacrifice. (120)

Mitâkṣharâ :—In this world, the delusion which exists in regard to the material bodies in the form of the conceit about the Great Soul, **mohajâlam**, *this delusion*, that **apâsya**, *after having discarded*, devoid of that the **Puruṣha**, having numerous hands, feet and eyes ; **sûryavarchâḥ**, *has the resplendence of the Sun, i.e.* with numerous rays **sahasrakaḥ**, *as having many heads.* This, moreover, is stated on the strength of the power which can be felt in each, as there is absence of any direct connection or the like

Sa eva âtmâ yajñaḥ Prajâpatiścha, *that itself is the Great Soul, the sacrifice, the lord of creation.* Since he is **viśvarûpaḥ**, *omnipervading*, he exists in all beings. If it be asked, how is his omnipervasion proved ?

The answer is, since this **virajâḥ**, the *overlord*, through the sacrificial balls and *similar form of food* **annarûpeṇa yâjñatwamupagachchhati**, *developes into the sacrifice*, from the sacrifice, moreover, through the medium of showers, &c. is the creation of beings, and thus is the omnipervasion. (119-120)

Vîramitrodaya

From the Great Soul which is without any environment is the origin of the world, and from that the soul incorporated in the body is sprung up, and the body itself with particular attributes is produced; this is the fact; therefore there is no contradiction. Thus in words and in substance, Yâjñavalkya propounds an answer by ten verses

Yâjñavalkya, Verses 119-120

By throwing off the cobweb of illusion by the knowledge of the great truth, that Great Soul which is visualised by the *yogis*, having the resplendence of the Sun, and possessing thousand hands, feet, eyes and heads, situated in the lotus of the heart as stated before, that itself is the sacrifice to be propitiated by offering a sacrifice; he himself is the lord of the created beings, *i. e.* the Brahma. He is omni-pervading, the great; that itself in the form of food which developes into a sacrifice such as the *vâjapeya* and the like. By this statement of the omnipervaded the relation of the producer and the produced is not contradicted, and thus has been indicated the satisfaction also. (119-120)

Śûlapâṇi

Yâjñavalkya, Verses 119-120

As stated in the text viz " After having been overpowered on all sides "the intellect which becomes incapable of throwing light, in the hearts of "the incorporated and an inborn illusion is first produced", after discarding the cobweb of illusion thus described, that person who by means of concentration and the like as aforestated, in the region of the heart realises him as possessed of innumerable hands, feet, and eyes, thus called the thousand-rayed and innumerable heads also—Like the sun, the resemblance is on account of innumerable limbs; so also the Mantras[1] " Thousand-headed etc " By the expression thousand hands and feet is indicated his omnipervasion, and by the eyes the omniscience (119)

That soul etc. That soul itself is the individual soul, the sacrificial person being omnipresent, and hence also the lord of created beings, and the overlord that itself, in the form of food when developed serves as a means of a sacrifice. (120)

1. The Purushasûkta

This itself, the Author expounds further

Yâjñavalkya, Verses 121-124

The excellent *rasa*, which springs up from the oblations of things offered to the deities, that after having pleased the gods. and giving satisfaction to the sacrificer by also connecting him with the fruit. (121)

By the wind it is carried to the moon; from there, by the rays it is carried to the solar region stated to be in the form of *Ṛk*, *Yajus* and *Sâma*. (122)

From his own disc, this sun sends forth nectar, the most excellent which is the origin of all created beings, both consuming food and not consuming. (123)

From that food again the sacrifice, again the food, and again the sacrifice, in this manner this beginningless and unending wheel rotates round and round. (124)

Mitâksharâ :—Of the *things*, **dravyasya**, *i.e.* of the *puroḍâśa* and the like of boiled rice offered as **tyâga**, *oblations*, intended for the gods that **rasa** in the invisible form in the transformed state, **uttamaḥ**, the *excellent*, by reason of its being the source of all worldly creations **sambhûtaḥ**, *had sprung up*. **Sa**, *that*, after having well pleased **devân**, *the gods*, who had induced the offerings, and **phalena saṁyojya yajamanam cha**, *having joined with the fruit*, *the sacrificer also*, being propelled by the wind, is carried on to the region of the moon; **tataḥ**, *from there*, *i.e.* from the Moon's region to the Sun's in the form of *Ṛk*, *Yajus*, and *Sâma*, as stated in the **text**[1]: "That the three lores combined in this "lustre which itself shines with resplendence," *is carried*, **upanîyate**. From that *his own region*, **swâmmaṇḍalât, asau sûryaḥ**, *this sun*, the nectar juice in the form of showers, **uttamam**, *the best*, that which is the cause of the origin of all *created beings*, **bhûtânâm, aśanânaśanâtmanâm**,[2] *consuming food and not consuming*, *i.e.* the moving and not moving.

Tasmât, *from that*, *i.e. from the food*, **annât**, in the form of the vegetables brought about by the showers, and which is the cause of the creation of all beings, **punaryajñaḥ**, *again the sacrifice*; and from the sacrifice also in the round about manner described above **punarannam**, *again the food*, and from the food *again the sacrifice*, **punaḥ kratuḥ**.

1. Taittirîyâraṇyaka, see Ânandâśram Narayaṇopanishad
2. Mandlik Tr. Organic and inorganic.

Thus in this manner this entire wheel of creation, in the form of an incessant flow free from creation and destruction

PAGE 216 * rotates in regular order. Thus in this order is the creation of the world from the Great Soul. There, moreover, is the assumption of a form, or with no form in accordance with one's own action. (121, 122, 123, 124)

Vîramitrodaya

Yâjñavalkya, Verses 121–124

The *rasa* generated in the sacrifices such as the Vâjapeya and the like from oblation etc., offered as intended for the presiding deities of the several performances, the essence of it, *i.e.* the best development of it in the form of the invisible result inferrable from the production of the world, that *rasa* having given satisfaction *i.e.* pleased, the gods and endowed the sacrificer with the fruit, is wafted to the moon by the wind. The meaning is, that the wind moved on by the offerings takes the water on to the moon; there by means of the rays offered by the Moon herself it is carried on in a line to the abode of the Sun *i.e.* the region connected with the Sun and the disc, as laid down in the three Vedas etc. and so generated; the meaning is that the water is carried on as pushed on by that invisible result. From that disc *i.e.* the region, this Sun creates the best of the water on this earth as the source of the world, being the final developed form of that particular invisible result.

The Author makes clear the best quality itself: From which *i.e.* from which water of those who consume *i.e.* of the souls which eat *i.e.* the movables, and also those which do not consume *i.e.* those which do not eat, such as the trees, the crops etc. Of all the created beings *i.e.* the animals, occurs the origin. Or the meaning is, from which is the origin of all the created beings, the edibles and the unedibles.

From that *i.e.* from the food created from the water accumulated from the showers, the paddy etc; and from that again the sacrifice, again from the same sacrifice in the manner stated, the food, and from that food even again the sacrifice, in this manner this wheel of the cycle of birth in the form of a constant flow of the beginning or an end rotates round and round *i.e.* performs revolutions. By the use of the word *cha* has been included the idea that from the sacrifice offered as intended to be conveyed to the manes and the rest, the *rasa* which is produced gives satisfaction to the manes and the like. (121–124)

Śûlapâṇi

Yâjñavalkya, Verses 121–124

That etc. In that sacrifice from the oblation offered as intended for the gods, that *rasa* which is produced in abundance, that *rasa* having given satisfaction to the gods and having joined the sacrificer to the fruit of the sacrifice, being wafted by the winds, that *rasa* is carried to the region of the moon and to the region of the sun. That sun by means of that *rasa* when his own region is filled with nectar sends forth showers of water. And by means of the showers happens the creation, of those who consume, such as the movable, and of the unconsuming, such as the immovables. (121–123)

From that etc. Without a beginning or end perpetually the wheel *i.e.* like the rotation of the wheel, the cause and the effect recur. (124)

Indeed, if the cycle of births of the Soul is beginningless and unending, then it might lead to the contingency of there being no absolution (at all)? so the Author says

Yâjñavalkya, Verse 125

Without a beginning is the soul. For the inner soul no birth exists. The *Purusha* becomes associated with the results produced by actions due to illusion, desire, and hatred. (125)

Mitâkṣharâ :—Although, of the soul on account of its being without a beginning **sambhûtir na vidyate antarâtmanaḥ**, *no birth exists for the inner soul,* occupying a body, still the **Puruṣha** *becomes associated with it* **samawâyî**. In the body which is the medium for undergoing (the fruits), he enjoys all the happy results in the form of happiness and pain. Thus by the association in this manner, he certainly becomes associated. That combination, moreover, is to be inferred from actions *produced by illusion, desire, and hatred* **mohechchhâdweṣhajanita** ; and not arising by nature. Its destruction is inferrable from the effect, and not non-absolution. (125)

Vîramitrodaya

It may be asked, 'indeed if this wheel of the cycle of births be without a beginning or an end, then there might happen to be an absolute absence of any emancipation.' So the Author says

Yâjñavalkya, Verse 125

The soul in its intrinsic nature is without a beginning, therefore, in the midst of the cycle there is no possibility of birth for that soul,

Still the individual soul having obtained birth and taken to a body by reason of actions performed through illusion becomes amenable to pleasure, pain etc. Moreover, in the absence of a cause such as the illusion etc., there being an absence of a birth, and the pleasure and pain being cut off, the final emancipation does become possible indeed. According to the Mimâmsakas, in the case of an individual soul there may always be an absolute emancipation, and the beginninglessness and the unending character *of the wheel of birth, and not however of the entire soul.* The endlessness is the absence of an end excepting by the universal destrurtion. In this manner should be read the beginning also. By the use of the word *tu* the Author discriminates the ordinary pains and other pains etc. wellknown in the Sânkhya system. (125)

Sûlapâṇi

Yâjñavalkya, Verse 125

It may be said that if the cycle of birth rotates like a wheel, then how can the souls who are subjected to creation and destruction have absolution ? So the Author says :—Without a beginning etc. This soul is without a beginning ; therefore *of that which is the innermost, there is no* birth. But this *purusha* which is the individual soul becomes associated with the actions due to illusion, desire, and hatred. Therefore, this environment of the birth-cycle is due to the action under illusion, desire, and hatred. When, however, he is without the actions of this sort, then from this itself is its emancipation. This is the meaning. (125)

It has been stated that from the Soul is the birth of the world ; the Author proceeds to expound it

Yâjñavalkya, Verses 126, 127, 128

The thousand-souled who has been described by me as the Primeval Lord, from his mouth, arms, thighs, and feet sprang the four *varnas* in their order. (126)

The Earth from his feet, from his head was produced the heaven, from the nose the vitalities, *the directions from the ear, from the touch the wind,* from the mouth the fire. (127)

From the mind the Moon, and from the eyes the Sun; and from the hips the sky, and also the movable and the immovable world. (128)

Mitâkṣharâ :—That one who by reason of his being a part of all living beings, as also by reason of his extended soul, **sahasrâtmâ**, is

the thousand-souled, i.e. has various forms; similarly by reason of his being the cause of the entire world has been described as âdideva, *the Primeval Lord* by me to you; of him, from the mouth, arms, thighs, and feet, are born in order the four orders, such as the first-born and the rest. So also from his feet, the Earth, from the head the abode of the Gods, from his nose the vitalities, from the ear the directions, from the touch, the wind; from the mouth, the fire who carries the oblations; from the mind, the Moon, from the eye the Sun, from the hip, the sky, and the moveable and the immovable world also. (126–128)

Vîramitrodaya

It has been stated that the Great Lord is the director of the wheel of birth in the form of food. The Author points out its special quality of directing the production of the earth etc. The earth, the *varṇas* etc. which are the principal basis of the cycle of birth

Yâjñavalkya, Verses 126–128

The Over-lord which I have described to you before viz. the thousand-souled Primeval divinity, by reason of its ommipresence, from his mouth etc. are sprung the *varnas* such as the Brâhmaṇas and the rest in their order, from the nostrils *i.e.* from the nose; from the touch, however, *i.e.* from the feeling of touch of the skin, the entire world including the movable and immovable together with the animals. The rest is easy. By the use of the several *'cha's* the Author indicates the creation established by the Purusasûkta in regard to another *kalpa*, viz. of the wind and life from the ear, and of the sky from the navel. (126–128)

Śûlapâṇi

Yâjñavalkya, Verses 126–128

The Author mentions the creation of the varṇas. Thousand etc. Oh sages that supreme soul, the Primeval Lord mentioned by me as having a thousand hands, feet etc. from that supreme soul, from his mouth, arms etc. are born the Brâhmanas and the rest in respective order. Moreover, as he is without limbs, this statement is merely formal. The meaning of the text "the earth from his feet, from his head was produced the heaven" etc. from the nostrils *i. e.* from the nose; *śikhi i. e.* the fire; from the hips *i. e.* from the region of the waist; the earth etc., are produced from his feet etc. (126–128).

Here the sages ask

Yâjñavalkya, Verse 129

If so, how is he, oh, Brahman! born in sinful bodies? Being the over-lord, how is he associated with undesirable conditions? (129)

Mitâksharâ :—O **Brahman**, Lord of the Yogis, if the Soul itself *takes to the state of individual souls &c. then how is he born* **pâpayonishu**, *in sinful bodies*, such as the beasts, birds, and like others? If it be said that the birth there is on account of vitiation by illusion, desire, and the like faults, that also is not so, since he is **Isvara**, *overlord*, independent, how can he be associated with undesirable *conditions such as illusion, desire, etc* (129)

Sûlapâṇi

Yâjñavalkya, Verse 129

The sages again ask 'if so' etc. 'Brahman', if the soul itself betakes *to the state of individual soul etc.*, how is it that he is born in sinful bodies? How also is it that he is joined to the conditions of grief, illusion etc., for he is the over-lord (129)

Yâjñavalkya, Verse 130

Although joined to limbs how does he not have the knowledge of the past? For what reason does he not know the feeling experienced by all although he is omni-present. (130)

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Mitâksharâ:—Moreover, similarly here is another fault. Although endowed with the means of knowledge such as the mind and the like, why does not arise to him, **pûrvajñânam**, *the knowledge of the past*, in regard to objects experienced in other births? Similarly, *although* **sarvawyâpi**, *omnipresent, i.e.* present in all bodies, **kasmânna vetti**, *for what reason does he not know*, **vedanâm**, *the feeling*, experienced by *all* sentient beings in the form of happiness, pain &c? Therefore the statement that 'The Soul *itself*, the overlord, *betakes to the state of* individual souls &c.' is not proper. (130)

Vîramitrodaya

Yâjñavalkya, Verses 129–130

The sages say, "O, Brahman! *i.e.* the Lord of the Yogis! if thus there be any unity of the supreme soul and the individual soul then that soul *i.e.* the overlord, having an indomitable will, how is it born in all sorts of evil *i.e.* blameworthy bodies, and how, moreover, is it linked for a long time with several forms to a large extent with undesirable conditions such as pain, illusion etc. and the birth among the Chândâlas, the lower animals and the like? Not indeed even a dullard if he has the capacity will undergo the undesirable experiences such as pain etc. Such is one argument of the opponent.

If the individual soul is not differentiated from the supreme soul, then on account of his omnipervasion although endowed with organs, such as the mind and the like, how is it that he does not know what was experienced in the past birth? If the body itself is the mind, then there will be no ultrapervasion as regards the soul. The remembrance of the past birth not being the intention, the experience of the past birth being by a separate existence, the memory of that birth is not the intention. Such is the second argument.

If from the great Soul the individual Soul be not different, then being omnipresent he will be in the innermost recesses of all the created beings. Then how is it that he does not know *i.e.* the sorrow which exists in all the animated beings? Such is the third argument.

The use of the word *api* twice is indicative of opposition. By the use of the word *cha* the Author also adds another argument viz. What was seen by Devadatta, how is it that it is not remembered by Yajñadatta?" (129–130)

Śûlapâṇi

Yâjñavalkya, Verse 130

With limbs etc., Although he is joined with organs such as the mind, intellect etc., how is it that the knowledge of all objects does not exist in this case as before? How again is it that although he is present in all the bodies, he does not know the pains, pleasures, and other feelings existing in the case of all who have been consigned to the bodies. (130)

There, the Author states a reply to the first question

Yâjñavalkya, Verse 131

To the condition of the lowest, the birds, and the immovables,[1] this personal soul goes forth by the faults generated by actions of the mind, of the speech, and of the body ; as also to hundreds of bodies in the cycles of births. (131)

Mitâkshara :—Although the Overlord in his own state is characterised by truth, knowledge, and bliss, still by reason of contact with non-knowledge, being overpowered by illusion, desire, and the like feelings, does the series of acts of the three kinds such as the mental, and the like others, which are the causes of the birth in the several lower bodies, and on that account he is reduced to the lower bodies such as the lowest born, and the like. *The lowest i e.* the *Chaṇḍâla* and the like; *birds*, such as the crows &c. *The immovables, i.e.* the trees &c.; the condition of these is *the condition of the lowest, the birds, and the immovables*, **antyapakshisthâvaratâm.** To that in respective order, on account of the faults of **manovâkkâyakarma**, *actions set on by the mind, speech, and the body*, this personal soul is reduced to the thousands of lives. (131)

Sûlapâṇi

Yâjñavalkya, Verse 131

With a view to propound an answer in regard to the topic of the question the Author *propounds* the actual state of things The lowest, such as of the birds, etc. the state of the lowest, birds and of the immovable also, this individual soul goes to, on account of the faults generated with the actions of the mind, and speech, and also on account of the residue of those not undergone; by these very faults again and again he gets into birth and new birth. (131)

Yâjñavalkya, Verse 132

Endless as are the conditions in the bodies of those having[2] the bodies ; the forms also are similar in all species of the incorporated. (182)

Mitâkshara :—Moreover, of the souls *having bodies*, **śarîriṇâm, śarîreshu** *in the bodies*, **bhâvâ**, *the conditions, i.e.* the particular feeling differentiated by the preponderance of the gentle or other notions, *as are endless*, **yathâ anantâḥ**, similarly their effects *also*, **api**, such as the state of a humpback, a dwarf &c and the like, in the *forms of the incorporated in all species* **rûpâṇi debinâm sarvayonishu** occur. (132)

1. On p. 217 l. 5 for स्तावरता read स्थावरता.
2. Read शरीरिणां for शरीराणां at l 13 on p. 217

Viramitrodaya

The Author propounds a reply to the argument

Yâjñavalkya, Verses 131-132

Although the Overlord is not distinguished (by any attributes), this individual soul marked off by illusion appearing in several births on account of the faults of illusion, desire, and the like, produced by the acts of the mind, speech, and the body, and thereafter goes to the lowest orders such as that of the Chândâla, the birds, and the immovables. By the use of the word *cha* are included the innumerable conditions such as that of the gods, insects etc.; just as the conditions incorporated in the bodies are innumerable, in the same way those who betake to the bodies of all varieties in this cycle of birth discriminated by the several illusions and the innumerable forms are of the great soul; in the same manner as by the Naiyâyikas, is inferred the conditions of the Chāṇḍâla and the like, by regard to difference in time of the one single soul, in the same manner by us also in regard to the supreme Soul even though one, still by regard to the particular kinds of illusions discriminated by the absence of each are reduced the individual soul as well as the supreme soul; and thus there is no contradiction. This is the meaning.

By the use of the word *cha* is indicated that in the hundreds of varieties of birth is he (present); the word *api* is used to indicate probability; its meaning is that this interpretation is possible. By the use of the word *eva* it being established by the Vedânta, the Author intends a restrictive meaning. (131-132)

S'ûlapâṇi

Yâjñavalkya, Verse 132

Innumerable etc. conditions *i.e.* particular sentiments; as they are of innumerable varieties of the same kind occur the blindness or the dwarfness etc., of those born into the bodies of the men and other species. (132)

Indeed, if the condition of the hump-back &c. is the result of actions, then these should occur immediately after the actions; anticipating this doubt the Author says

Yâjñavalkya, Verse 133

The result of some acts is produced after death in this world; or here, or in the other world in the case of others; the motive is the prime cause. (133)

Mitâkshara :—Keshâñchitkarmaṇâm, *of some acts*, such as the Jyotiṣtoma sacrifice and the like, **vipâkaḥ**, *the result, i.e* the fruit, occurs **pretya,** *after death i.e.* in another body. Of some, moreover, such as of the *Kârirya* and the like performances, the fruit in the from of showers and the like, **ihaiva,** *in this world itself*, occurs. Of others such as of the *Chitrâ* and the like, the fruit such as the beast &c. is in this world or in another body ; it is uncertain. Indeed, the import of the *S'âstra* is not necessarily that the fruit of the acts must always be immediate. Here, moreover, in the matter of producing good or bad results of the acts, the good motive and the like alone is the generating prime cause, as the variety of results are dependent upon it. (133)

Vîramitrodaya

Indeed if on account of the faults of actions are the hundreds of births and the condition of the immovables, the actions leading to the varieties of birth, then there will be an absence of the reason for determining the acceptance of a particular species of body? So the Author says

Yâjñavalkya, Verse 133

In the case of some actions the appearance of the fruit is after death when their development is seen in other bodies; in the case of some actions such as the sacrifice for a son and the like, the result is realised in this birth; in the case of others such as of the donations and the like *iha i.e.* in this world, the fruition is visualised in the form of reputation etc., and in the other world the fruition is seen by the attainment of heaven. The result in some cases when dependant upon a particular time, the particular time and the like are the cause *i.e.* it directs a condition by regard to the more or less intensity in regard to the result. This is the meaning.

The future form is used as indicating the Instrumental case. In some places the reading is itself. The meaning is that that particular condition of undergoing the state of immovability as the result of that particular action not being possible to be at one and the same time. The use of the word *cha* has a cumulative significance. Thereby the option is excluded. (133)

Śûlapâṇi

Yâjñavalkya, Verse 133

If this is dependant upon conditions of the mind then how is it that in this cycle of birth is not born in that kind in those species? There, the Author says 'Result etc.', the result of actions is seen in the fruition that appears. This arrangement is controlled by this rule; *prayojana*, motive *i.e.* the motive power. (133)

It has been stated that one goes to the lowest and the like bodies as the result of the acts of the mind and of the body; the Author elaborates this

Yâjñavalkya, Verse 134

One always musing upon others' wealths, also contemplating evils, as also one who persists in falsehoods, is born in the lowest bodies. (134)

Mitâkṣharâ :—'Others' wealth, in what way can I take away,' in this way one who is always musing; similarly, **anishṭâni**, *evils*, such as a Brahmicide and the like, I shall commit, one who is thus, *contemplating* **chintayan**, in falsehoods *i.e.* in untrue things. Persistence, *i.e* again and again resolving and having it, such a one is *born* **jâyate** in the bodies of dogs, *châṇḍâlas* or the like *lowest species*, **antyayonishu**. (134)

Yâjñavalkya, Verse 135

The man who habitually speaks falsehoods, is wicked and harsh also, as also who indulges in unrestrained speech, is born among the beasts and the birds. (135)

Mitâkṣharâ :—Moreover, the man who habitually speaks falsely, a **piśunaḥ**, is *wicked*, *i.e.* a back-biter, **parushaḥ**, *is harsh*,

PAGE 218 * *i.e.* causes dismay to others: **anibaddhapralâpi**, *who indulges in unrestrained speech*, as also talks irrelevantly about the matter under consideration, either intentionally or unintentionally, and accordingly either in the lowest or the highest **mṛgapakshishu jâyate**, *is born among the beasts and birds*. (135)

Yâjñavalkya, Verse 136

One who is always intent on taking away things not donated ; one addicted to enjoying others' wives, and also one who kills otherwise than what is ordained, is born among the immovables. (136)

Mitâksharâ :—Moreover, **adattâdânaniratah**, *one who is always intent on taking away things not donated, i.e.* who is addicted to misappropriate the wealth of another which is not given away, as also one who is addicted to others' wives, and also one who kills animals by modes not prescribed by the rules, **sthâvareshu jâyate**, *is born among the immovables*, such as trees, creepers, shooting tendrils &c. discriminated by regard to the enormity or smallness of the offence. (136)

Śûlapâṇi

Yâjñavalkya, Verses 134-136

The Author points out in particular detail the faults of the mind, the speech, and the body. Author etc. in *purusha* etc. and not given etc. The constant contemplation of another's wealth, the plotting for the deprivation of another's property, the contemplating of the evil *i.e.* plotting an offence against others, persistence in falsehood *i.e.* insisting upon unrealities, wickedness *i e.* exposing others' faults by suppressing another's merits, irrelevant talk *i e.* unreasonable speech. (134-135)

The Author states the matured result of good qualities. &c.

Yâjñavalkya, Verse 137

One knowing himself, is given to austerities, has purity, one who has mastered his passions, one who has conquered his organs, who acts up to religion, knows the vedic lore, such a virtuous one is born among the gods. (137)

Mitâksharâ :—**Âtmajñah**, *one knowing oneslef*, devoid of conceit on account of learning, wealth, high birth, and the like ; **śauchawân**, *has purity, i.e.* one having external and internal purity ; **dântah**, *one who has mastered his passions, i.e.* who is given to restraint; **tapaswi**, *given to austerities, i.e.* performs austerities such as the *kṛchchhra* and the like. So also not intensively addicted to sensual pleasures; intent on the performance of ordinary and special religious rites, as also one who knows the import of the Vedas, such a one is virtuous. He, moreover, by regard to the greater or less preponderance of virtuous elements is born in the highest and the more exalted bodies of gods. (137)

Śûlapâṇi

Yâjñavalkya, Verse 137

One knowing the self etc. One knowing the real nature of the self and habitually having external and internal purity. One who has mastered his passions *i.e.* who can bear the privations of cold, heat etc. One given to austerities *i.e.* one performing the *Chândrâyana* etc.; the scholar of Vedas *i.e.* one who knows the import of the Vedas. These should be known as the *sâttvikas* and in other births they are born in the same bodies. (137)

Yâjñavalkya, Verse 138

One who takes delight in unrighteous acts, is unsteady, is always set on enterprises, and is given to sensual pleasures, is of the *râjasa* character, (and) when dead, takes birth among men. (138)

Mitâkṣharâ :—Moreover, Asatkâryeṣhu, *unrighteous acts*, such as in the music, dancing &c. abhirato, *takes delight*, so also one who is adhira, *unsteady*, viz. is disturbed in mind. ârambhi, *enterprising*, *i.e.* always engrossed in undertakings; and also one extremely addicted to sensual pleasures; sa, *such a one*, endowed with the *râjasa* quality, is born after death among men in the lowest or highest kinds of men according to a discrimination of that quality. (138)

Śûlapâṇi

Yâjñavalkya, Verse 138

One who takes delight in acts opposed to popular sentiments and *Śâstras*; one who is unsteady *i.e.* one who is oppressed by want of confidence, at the slightest cause of disturbance, one who habitually engages in acts with present and visible results; one who is intensely attached to dancing, singing etc. These should be known as *râjasas*. When dead, these obtain to human birth. (138)

Yâjñavalkya, Verse 139

One who is given to sleep, does cruel deeds, is avaricious, is an atheist, and also lives by begging, is full of mistakes, and acts inconsistently, being a *tâmasa*, is born among animals. (139)

Mitâkṣharâ:—So also, he, moreover, who is addicted to sleep, causes pain to sentient beings, and is also full of avarice ; also an *atheist*,

nâstiko, *i. e.* a traducer of religion and the like ; has beggarly habits ; **pramâdavân**, *is full of mistakes*, *i.e.* is devoid of discriminating what should and what should not be done ; and also is inconsistent in his behaviour; such a one, being endowed with the *tâmasa* quality is born among the lowest animals, such as the beasts and the like, according to a discrimination of that quality. (139)

Śûlapâṇi

Yâjñavalkya, Verse 139

Given to sleep etc. Does cruel deeds *i.e.* even for a trifling fault bearing constant enmity; one acting inconsistently *i.e.* one who has fallen from his character. These are *tâmasas* and are born in the lower bodies.

The Author concludes what is stated above

Yâjñavalkya, Verse 140

Being thus enveloped *râjas* and *tâmas*, he wanders about here, and being closely linked to undesirable sentiments, he takes to the cycle of births. (140)

Mitâkṣharâ :—Thus struck by nescience, this soul being closely enveloped in *râjas* and *tâmas*, wandering here in this cycle of births, being overpowered by various conditions causing pain, again and again betakes to the assumption of a body. Thus, there is no room for the doubt[1] viz. "Being the overlord, how can be he linked to "undesirable motives ?" (140)

Vîramitrodaya

Yâjñavalkya, Verses 134–140

It has been stated[2], " To the state of the lowest, the birds and the "immovables etc." The Author elaborates the same in details. The expression "after death" follows in all the clauses. Thus the meaning is, one constantly musing upon (the ways of) taking away others' money, contemplating the evils of others, persists in falsehoods *i.e.* untrue things for the purpose of establishing unrealities which are opposed to *Śâstra*, when dead, is born in another birth in the lowest *i.e.* in bodies which are covered by men of the lowest order. By the use of the word *tathâ* and also of the word *cha* in the sense of cumulation is excluded the sense of an adjective or the object qualified by it. In this way also further on.

1. See above Verse 129 p 1589 l. 3.
2. Verse 134 p. 1594 l 13

False *i.e.* against facts, speaking by words. One who by habit speaks in that manner. The wicked *i.e.* one who habitually exposes the faults of others; harsh, one who uses words which would cause dismay to the hearers; *anibaddham*, unrestrained, *i.e.* not stated in the Dharmaśāstra etc., but determined by his own imagination; one who talks like this as a matter of habit is "one who indulges in unrestrained speech"; such a man when dead is born in the bodies of beasts, and birds. The word man is linked to all. For those other than that is excluded the possibility of any invisible result arising from good or bad actions. It should be remembered that the masculineness is not what is stressed, as it is taken only as illustrative.

Of that which has not been given, *i.e.* one intent *i.e.* habituated to depriving others of their properties; one who habitually resorts to others' wives, one who kills animals otherwise than as prescribed in the rules *i.e.* in the manner laid down in vedic injunctions, is even born among the immovables *i.e.* in the trees, creepers etc.

One knowing himself, *i.e.* one knowing the truth about the self; in short, one who is devoid of the arrogance of learning, high birth etc.; one who has mastered his passions *i. e.* one who has restrained his mind away from avoidable acts; one who has conquered his organs *i. e.* one who has subjugated his external senses; one who acts up to religion, *i.e.* one who performs the observances pertaining to the *varnas* and *āśramás*; the virtuous *i.e.* one who has a little tinge of the quality of virtue, obtains births among the gods.

One who is attracted to avocations which are bad and which do not secure religious merit such as trade, agriculture etc. and hence one who is unsteady *i.e.* has his mind distracted, and therefore setting about various enterprises; one who is given to several pleasures *i.e.* intensely attached to flowers, sandal, wealth, and the like, having the *rājasa* quality as the uppermost, is born among men.

One who is given to sleep *i.e.* even in the daytime habitually sleeps; does cruel deeds *i.e.* persists in enmity; the ætheist *i.e.* he who traduces religion; the beggar *i.e.* although abundantly possessed of food, raiment etc. habitually goes about begging; one full of mistakes *i.e.* one who is devoid of discriminating what should and what should not be done; one who acts inconsistently *i.e.* one who habitually indulges in gambling etc. and acts against the dictates of the Vedas; *Tāmasah i.e.* who has the qualities of *tamasa* uppermost, is born among animals *i.e.* beasts.

In this manner a man assimilated by the qualities of *râjas*, *tâmas* and other *i.e.* the *sattva*, while rotating here *i.e.* in this cycle of birth, and being linked to the conditions appropriate to each, such as the illusion etc. causing births in the several undesirable species even again resorts to *i.e.* reaches bodily environment; when the *sattva* quality is uppermost, he is emancipated. The rest is clear. (134-140)

Śûlapâṇi

Yâjñavalkya, Verse 140

The Author propounds an answer to the three questions in the texts commencing with "If so how it is etc With *rajas* etc." In this cycle of birth being engulfed in *rājas* and *tāmas* qualities and rotating, conceiving falsely the real meaning of the principle, by reason of motives as stated before viz. undesirable, being affected by these which are the cause of sorrow takes to the cycle of birth *i.e.* is subjected to the continuous thraldom of birth and death. Therefore it should not be asked why is he associated with undesirable feelings. (140)

"Although joined to limbs &c." is the second[1] question ; the Author states a reply to it

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Yâjñavalkya, Verse 141

As a soiled mirror is not capable of showing the reflection of the face, in the same manner, one with immature organs is not competant for self-knowledge. (141)

Mitâksharâ :—Although the soul is endowed with the means for securing the knowledge of self, still for a memory of facts occurring in another birth it is not capable, since it is **avipakvakaraṇaḥ**, *has immature organs*, *i e* has his mind soiled with the impurities of desire etc. just as a glass when covered with dust is not capable of giving cognition of the face. (141)

Vîramitrodaya

The Author propounds an asnwer to the second argument :

Yâjñavalkya Verse 141

As the same glass which, in regard to the space for which it is soiled, for that space, although large, it is not capable of yielding a direct

1. Verse 129 p 1589 above

reflection of the body, while in another part it is, in the same manner this soul which had the experience of all the births with immature links, by reason of environments has not its inner consciousness opened, is only competent by the knowledge experienced in previous birth, he can realise his knowledge of this birth by regard to the experiences in the same on account of the non-realisation. (141)

Sûlapâṇi

Yâjñavalkya, Verse 141

What has been stated in the text[1] viz. "joined with limbs" &c. The Author says as to that; "Soiled &c." The undeveloped condition of the organs is due to being covered by *rájasa* and *támasa*; of the knowledge of Self, *i.e.* of the self-enlightenment. The rest is clear.

Indeed even the Knowledge of the previous existence being clear to the Soul, and the same being self-evident to him, its non-cognition is not proper ; anticipating this, the Author says

Yâjñavalkya, Verse 142

Just as in the case of a bitter cucumber which being unripe, although sweet, that taste is not obtained, similarly in the case of the Soul the quality of knowledge is not obtained when the organs are undeveloped. (142)

Mitâkṣharâ :—Apakwe katwervârau, *in the case of an unripe cucumber which is bitter, i.e.* in a bitter cucumber, although (inherently) existing, **madhuro rasaḥ,** *the sweet taste,* as is not obtained; in the same manner **âtmanyapakwakaraṇe,** *in the case of the Soul when the organs are undeveloped,* although existing, **jñatâ,** the *quality of knowledge, i.e.* the capacity of knowledge in regard to the facts which had occurred before, **na prâpyate,** *is not obtained.*. (142).

Vîramitrodaya

Indeed in the case of the glass on account of its soiled condition it is consistent that a reflection cannot be seen; but the non-realisation of the things experienced in the past birth cannot be in the case of the soul which is permanent and omnipotent. Its connection being difficult to be obscured and a covering being impossible and thus an obstruction being impossible. So the Author says

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1 Verse 130 above

Yâjñavalkya, Verse 142

As in the case of an unripe cucumber which is pungent the sweet juice is not obtained although it may be realised in future, in the same manner, when the organs are undeveloped and the individual soul is not pure, although the native characteristic of the soul exists, the quality of knowledge *i.e.* the capacity for the cognition of the objects is not obtained. Here in the example, roughly the connection is non-realisation, but as regards the object illustrated the non-realisation of the connection exposing the individual soul in the body of that particular birth can only be by regard to the objects experienced in the previous births. The sense is that the space as limited in the house excludes (the sight of) a man who is outside it. That the Author will propound hereafter in the text[1] "Space etc." The word *hi* is used in a rstrictive sense. (142)

Śûlapâṇi

Yâjñavalkya, Verse 142

The glass cannot bring into light what is not reached owing to its being covered with dust. The Soul, however, on account of its superior character is always existing; that is its exposition. So the Author says: "Of a bitter cucumber &c." As in the case of an unripe cucumber the sweet juice which is in it cannot be obtained on account of its not being visible owing to its non-development, so also in the case of *chetana* too, owing to the word of development there is ignorance in the internal soul. (142)

As to what has been asked[2]: "How is it that he does not know 'the feeling occurring in all although he is omnipresent?" thus the Author states an answer

Yâjñavalkya, Verse 143

The incorporated soul experiences in his own body the feeling which exists in all; the *Yogi*, however, who is emancipated obtains the feelings of all. (143)

Mitâkṣharâ :—He, Moreover, who is **dehi**, *incorporated*, and has the touch of the egoism of the body, such a one gets the *feeling*, **vedanâm, sarvâśrayâm,** *which exists in all*, such as caused by the mind &c. only in the body obtained by him by his own actions, and not one in other bodies, *being* the peculiar characteristics of the invisible result

1. Verse 144 p 1602 l 31
2. Verse 130 (2) p 1581.

which is seen to begin in the body which is the abode of experience. He, however, who is **yogi mukto**, *Yogi and emancipated*, ***i.e.*** who is free from egoism &c., becomes the perceiver of sensations such as of pleasure, pain, and the like appertaining to all bodies, by reason of the fact that his organs of senses have become fully developed. (143)

Vîramitrodaya

The Author proposes an answer to the third argument

Yâjñavalkya, Verse 143

As all the souls are not different from himself, this soul which is incorporated, which has the consciousness of the body, obtains *i.e.* experiences in his own body the pains which occur to all, as if it was *a pain in its own body.* One *who is* emancipated *i.e.* who has been free from the egoism of the body *i.e.* a *Yogi*, such a one can have the cognition of the pains of all. How then will he not know? For one propounding such a doubt the final answer is certainly 'no'.

If this soul incorporated in a body or one who has been emancipated does he have the experience or not? The Author says 'no,' and proceeds 'does not obtain the feeling.' The invisible result of the pain accompanies the existence of the capacity to know as the medium. The connection of the pain is by regard to the medium; therefore a pain in one place cannot be connected with a pain in another. (143)

Śûlapâṇi

Yâjñavalkya, Verse 143

"All &c." Moreover. One who becomes a *Yogi*, such a one realises in his own body acquired by his own deeds the pain occurring in the bodies of all incorporated beings. He, moreover, who becomes emancipated, that one does not experience the pains of all *i.e.* he does not undergo pain. (143)

Indeed in regard to the fact that the soul is one of the distinction of gods, men &c. does not appear to be consistent? Anticipating thus the Author says

Yâjñavalkya, Verse 144

As the space which is one becomes differentiated in a jar &c., in the same way, the soul, is one and more than one like the Sun in a water spray. (144)

Mitâksharâ :—As the sky even though one only is experienced to be in many forms split up by environments such as a well, a jar &c. or as also, the sun although one in different water receptacles such as the hand-waterpot, a jar, or a *mallika* and the like is seen in different forms, in the same manner although one, âtmâ, *the soul*, by reason of the environmental differences of the hearts is variously perceived. The taking up of the second illustration is with a view to exhibit the unreality of the (seeming) varieties of the Soul. (144)

Vîramitrodaya

Indeed the oneness of the soul is not consistent, as the actual experience of a difference has been universally established *e.g.* in the statement, "This horse is different from this man and the like." So the Author says

Yâjñavalkya Verse 144

Although the sky is the same, still it becomes the subject of different cognition by regard to a different environment as in the statement, 'the space in the jar is different from the space in the house' or, as in different pots holding water the sun with its rays becomes different, in the same manner even the soul although it is one is differently realised. By the use of the word *hi* twice the Author intends in a restrictive sense, as the illustrations are universally established. Moreover, the meaning is that this is a mere illusion due to the fault of ignorance common to all the created beings. (144)

S'ûlapâṇi

Yâjñavalkya, Verse 144

Thus having regard to the text,[1] "How does he not come to know the "pain suffered by all although he is omnipervading?" Thus how is it that in the Soul which is one there should be diverse cognitions? So the Author says: "Although one, he is known as more than one on account of "the environmental differences such as the body etc." The space etc. Like the space differing on account of a jar or the cloth, and like the Sun by reason of the difference of the receptacle of water. **Brahmapurâṇa** : "The Purusha intensely attached therein is enthralled being under the "influence of the Prakrti as a person of character is affected by the "association and garb of a thief" (144)

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1. Verse 130 p. 1581.

The Author concludes the exposition of the text[1] "The five elements, and the sixth, the supreme Lord assumes simultaneously"

Yâjñavalkya, Verse 145

The Brahma, the sky, the air, the fire, the water, and the earth also, are called the dhâtûs; these are the regions and this the soul, and from that, moreover, is the movable and the immovable world. (134)

Mitâksharâ :—**Brahma**, *i. e.* the soul; **kham**, *the sky*, **anilo**, *air*, **tejah**, *the fire*; **jalam**, *the water*, is well known; and the Earth also; these, *i. e.* the air &c. are the **dhâtûs**, are called *dhâtus* as they occupy the body and hold it. There the five *dhâtus*, such as the sky and others are visualized, *lokyante*, *i.e.* are seen, therefore are called **lokas**, *regions*, *i.e.* immovable. This mental element; *the Soul*, **âtmâ**. From this agglomeration of the motionless and the moving is sprung up the world containing the immovables and the movables. (145)

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Vîramitrodaya

Of the great elements and of the organs as also the movables and the immovables the creation has been stated before; there the Author expounds the first set viz. movables

Yâjñavalkya Verse 145

Brahma, *i.e.* the all-pervading in the form of *chit* and *ânanda* formed by itself the first of all. From this, *Brahma* itself as the cause, the five elements such as the sky and the rest are produced in their order. These five elements are described as the regions of the sky, the wind, fire, water, and earth. The soul, moreover, born in these is distinguished in the bodies of Brâhmana and others. Subsequent to that, the world together with the movables and the immovables is produced. This is the meaning.

By the use of the first *cha* the author intends the simultaneity of the *âkâśa* and the rest. By the second *cha* moreover the author states the reason of the simultaneity. By third *cha* has been stated the existence of the incorporated, and of the movable and the immovable world. (145)

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1. Verse 72, p. 1644 l. 34.

Śûlapâṇi

Yâjñavalkya, Verse 145

The Brahma, the Space, the Air, the Fire, Water and also the Earth are the elements; these are the worlds and the soul is in these, and from that, moreover, is the movable and the immovable world. Brahma and the five elements such as the Space and the rest they are called *dhâtus* as they take on a body. These as also the regions such as of the Brahma, Ether, Air, Fire, Water and the Earth. Even in these also, the soul exists in a different form. Therefore from the soul itself all the created world consisting of movables and immovables has sprung. (145)

How does this soul create the world? So the Author says

Yâjñavalkya, Verses 146, 147, 148

From a combination of clay, rod, and the wheel, just as the potter prepares a jar; or with grass, clay, and wood, the house-builder builds the house. (146)

Or taking up simply the gold, the goldsmith produces a form, or as the silk-worm makes a cocoon by a combination of his own saliva. (147)

In the same manner, having taken up the elements, the Great Soul creates the soul in different species by collecting together variously the elements (148)

Mitâkṣharâ.—As indeed the potter taking up all the materials such as the clay, the wheel, the cloth &c. prepares various forms such as a hand-pot, a tray, and other objects; or as the carpenter **tṛṇamṛtkâśasahitaḥ**, *by means of grass, clay, and woods*, mutually appropriate for each other, *prepares*, **karoti**, one result called the house; or even as *the goldsmith*, **hemakârakaḥ**, taking up only gold, produces results such as the bracelet, the crown, the earring, and other things also of gold; or as **kośakârakaḥ**, the *silk-worm*, a particular kind of worm, commencing with his own saliva, prepares his own enclosure known as a cocoon; similarly the soul also, taking up the means such as the Earth and the rest which are mutually interdependent, as also the organs also, such as the ear in this cycle of birth, in the respective bodies such as of the gods &c. creates himself in his son in the form of a body fixed up by its own action. (146–148)

Viramitrodaya

It may be said: 'the Great Lord has the capacity to create, but his power to create is dependant on the great elements; therefore the creation of the great elements itself would be inconsistent.' So the Author says .

Yâjñavalkya, Verses 146–48

By the combination of clay etc. *i.e.* by the close mixture of these as the potter prepares the jar, or with grass etc. the house-builder constructs a house, or again the goldsmith taking either only the gold or silver only (prepares) the bracelet, ear-rings etc.; or as the silk-worm —a particular kind of insect—by the combination of his own saliva builds up a cocoon; in the same manner the Great Soul after getting together the causes *i.e.* the means capable of producing the results such as the great elements, in this cycle of birth, in the several bodies *i.e.* the animals, men etc. creates the individual soul.

The import is this: The maker is not contemplated in regard to the intimate or inherent cause. Even in the creation of the great elements the connected continuity of the inherent causes may be contemplated and these are created; but in this way there is no incongruity, since it lies resting in the permanent atoms, or in its own self.

Nor should it be said as to why there cannot be the taking up of a body of the atoms or of itself; because one's own inherent condition cannot be used in a roundabout way. Otherwise the builder of the cocoon might himself become the immediate cause of the cocoon, what is the necessity of bringing together the saliva? Thus the staff and the wheel are to be taken as the means only in the illustration.

By the use of the word 'only' although the inherent cause has no special characteristics, the author intends special results by regard to special causes. By the first use of the word *cha* is intended the combination of non-inherent causes such as combination etc. By the use of the last *cha* are included the instrumental causes such as the invisible predestiny etc. By the use of the word *eva* is excluded the creation other than that which is contemplated in the world in the expression 'having taken up etc.' (146–148)

Śûlapâṇi

Yâjñavalkya, Verses 146–48

Clay etc. Gold etc. Elements etc. Like the potter this soul taking up the earth &c. creates its own self in the bodies of men and the like; and in conjunction with these *i.e.* the Earth etc. creates the causes such as the nose etc. The reason for numerous illustrations may be properly perceived. (146–148)

What, moreover, is the evidence of the existence of the soul excepting the organs of sense and of knowledge ? So the Author says

Yâjñavalkya, Verse 149

As the great elements are true, so indeed is the soul also ; who, otherwise, what is seen by one *i.e.* the eye, can see with the other ? (149)

Mitâkṣharâ :—As indeed the Earth and the other *great elements*, **mahâbhûtâni**, are true, as they are ascertained from evidence, similarly the soul also is true. **Anyathâ**, *otherwise*, if the knower were not taken to be existing otherwise than the organs of knowledge, then the object *seen*, **dṛṣhṭam**, by *one*, **ekena**, *i.e.* the organ of vision, **anyena**, *by the other*, *i.e.* the organ of touch saying " What I saw, that I touch." (149)

Śûlapâṇi

Yâjñavalkya, Verse 149

Great Elements etc. The Author mentions the evidence of the existence of the soul stated before Great etc. As the Earth and the rest are real being directly visible, similarly the Soul which exists beyond the Earth and the rest, is real; otherwise a thing observed by one *i. e.* by the organ of sight, one would not know through another organ such as that of touch. "That one myself who have seen the same one myself "I am touching," thus there coming about the realization to one and the same. (149)

Yâjñavalkya, Verse 150 (1)

Otherwise who will know the speech when heard again as the one heard before ? (150 [1])

Mitâkṣharâ :—Similarly, having heard the *speech*, **vâcham**, of a certain individual before, when *again*, **punaḥ**, heard, who will recognize it as 'it is his speech' ? Therefore, it is established that the knower is other than and beyond the sense of knowledge. (150 [1])

Śûlapâṇi
Yâjñavalkya, Verse 150

Speech etc. Who will know particularly the speech which was heard before? In regard to past experience who can have the memory unless the person remembering be the same? Who otherwise will observe in a dream objects which have been realized by the eye etc. if the observer were not one? (150)

Yâjñavalkya, Verses 150 (2), 151

Now whose memory is gone? Or, who is the director of the dreams? Who immerced in egoism by the conceit of birth, form, age, character, learning and the like sets about the objects of senses such as sound etc. by his action, mind, and speech? (150 [2] 151)

Mitâkṣharâ:—Moreover, if the soul were not eternal, then for whom would be the remembrance of memory relating to events experienced before, and which is associated with the impression formed from past experience. Not indeed in regard to things observed by one is memory of another sprung. Also, who is the director of dream perceptions?

Not indeed can it be caused by limbs which have ceased their activities. So also for whom excepting the eternal Soul (PAGE 221*) can there be a firm faith in himself viz., 'I alone am endowed with high birth' and the like? Also, who will make an effort by the mind, speech, and body for the accomplishment of the enjoyment of senses by means of the sound, touch &c.? Therefore, even from this it has been established that the Soul is something beyond and other than the objects of knowledge. (150 [2] 151)

Vîramitrodaya

Indeed it is improper to say that the Soul creates itself. Because in the statement that the great soul creates only the body which was existing before, there is no conflict. So the Author states the evidence of the soul in the embodied[1] one

Yâjñavalkya, Verses 149–151

As stated above in the reasoning, as the great elements are real so the Soul also is real. For this is the reason; otherwise if the soul were unreal, with the organs having motion who will perceive with another organ such as the eye or the skin what is seen by one organ such as the other eye? and, moreover, in that case the statement viz. "What I

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1. देहिनि.

"saw with the left eye, I am perceiving by the right eye or with the "touch" will not be consistent. The word *hi* is used in a restrictive sense. By the use of the word *eva* is excluded the movement in created beings. The use of the word *api* cumulates the reason for the illustration and the matter illustrated.

"Speech etc." If the body itself is life then having heard a speech who hears it again and again? The difference in the bodies being due to the difference in the result of the food consumed. If the same be not the one who hears both, then there would not be the statement viz. "What I heard formerly, that I am hearing now."

Is gone etc. If there is no soul then the memory does not become possible in the case of a body which is differentiated on account of the difference in the final state of the food eaten, and therefore there being an absence of a receptacle for experience, memory does not become possible. By the use of the word *atītā*, 'is gone,' has been indicated the absence of life in the organs. 'Or who etc.' The director of the dream-perception *i.e.* the non material cause as the organs had ceased working.

Birth etc. who would be affected by the egoism of birth if there were no soul? In that case who would be the subject of the feeling such as 'I am the man,' the fair, the youth, the sacrificer, the vedic scholar, the son of Devadatta etc.? Not indeed would be the body in that way; for if it were so, the dead body would also be in that category; nor also the vitality, because if it were so, as it is immediately destroyed, there would be an absence of evidence for things known before. Not indeed what is known by one is felt as familiar by another, as the feeling of familiarity is possible only if the receptacle is the same.

Set about etc. If the soul be not permanent, then who would in another birth strive after an undertaking which is the cause of the experience of objects like sound etc. by means of actions, mind, or speech; or who will do it? (149-151)

Śūlapāṇi

Yājñavalkya, Verse 151

Birth etc. If the egoist be the same he will have the egoism such as 'I am a man with a beautiful body, youthful, accomplished, learned, brother of Devadatta' and the like attributes of the word 'I'. Otherwise than in relation to the body, he will be intensely attached by his actions etc to the objects such as sound etc. experienced before If the person undergoing the experience were not the same the knowledge and its results and its continuity would not be permanent. (151)

For the purpose of stating the rules for a particular kind of worship, the Author states expounding the nature of the cycle of birth

Yâjñavalkya, Verse 152

He with his mind in doubt whether there exists the fruit of actions or not is confounded, and although not perfect, considers himself to be perfect. (152)

Mitâksharâ :—That one as afore stated, the soul being **vipluto**, *confounded*, *i.e.* tainted by egoism, **sa**, *he*, in regard to all actions **phalamasti na veti sandigdhamatirbhavati**, *whether there exists the fruit or not thus has his mind in doubt.* Also, **asiddhopi**, *although not perfect*, **i.e.** although he has not accomplished his object **âtmânam manyati**, *consider himself to be* **siddhameva**, *even so as perfect*, *i.e.* as having accomplished his object. (152)

Śûlapâṇi

Yâjñavalkya, Verse 152

He with doubt etc. Such a one when he is confounded by reason of the absence of discrimination *i. e.* when he is perturbed in mind and has a feeling of doubt as to whether the otherworldly life exists or not as a result of making charitable gifts, then he will regard the Soul as not established although it is established by all the means of proof. (152)

Yâjñavalkya, Verse 153

Mine is the wife, the sons, and the ministers, and I am of these; this is a fact : thus in regard to objects beneficial and not beneficial he has always a perverse mentality. (153)

Mitâksharâ :—Moreover, of him whose mind is confounded thus : " mine are the sons, wife, servant and their sons and others and I am " their's, " in this way comes about a position which is completely overpowered by the sense of *mineness* (*meum*). Also, in regard to all kinds of actions whether beneficial or not beneficial, he with his confounded mind has always a perverse mentality. (153)

Śûlapâṇi

Yâjñavalkya, Verse 153

Mine etc. Of such a one who having been confounded by the absence of discrimination, the mind will work in this way: "I am myself the "Iśwara " is the supplement. (153)

Yâjñavalkya, Verses 154, 155

Indiscriminating as to him who knows what must be known in its normal as well as its abnormal forms, he is actively engaged in fasting, throwing himself into the fire, or from heights. (154)

Thus behaving, and being devoid of self-restraint, with a persistence in unrealities, he is enthralled by his deeds, as also by hatred and illusion also. (155)

Mitâksharâ :—Moreover, *one who knows what must be known is* a **jñeyajñaḥ**. In regard to that *i.e.* the Soul, **prakṛtau**, *in its normal form, i.e.* in the condition of evenness with its qualities, **vikâre**, *in an abnormal form*, such as in egoism &c. **avisheshavân**, *undiscriminating*, *i.e.* becomes incapable of making any discrimination. Then through confusion he makes attempts at fasting, entering the fire or water, or eating particular things.

Evam, *thus*, set on avoidable actions of numerous varieties, **avinitâtmatâ**, *devoid of self restraint*, *i.e.* with an unrestrained mind, intent on persistence for unrighteous acts, by reason of the fruit arising from such actions is *enthralled*, **badhyate**, by desire, hatred, and also by illusion. (154–155)

Vîramitrodaya

Now the main point is the contemplation of the soul that should be secured by the removal of any adverse causes such as a doubting mentality etc. Intending this the Author proceeds

Yâjñavalkya, Verses 152–155

Whether there is any fruit or not of acts such as a sacrifice and the like, in this way with his mind in doubt, and therefore confounded *i.e.* fallen, from religious duty, and hence also not perfect *i.e.* has not accomplished his object, that *i.e.* the soul considers himself as perfect *i.e* one who has accomplished his object.

There the reason is, 'the wife and the rest are mine and I am their lord,' taking this to be a real state of things, has always a perverse mentality about beneficial objects and those which are not beneficial. This itself is the great reason. In this manner he does not find any difference *i.e.* does not discriminate, between what should be known *i.e.* the soul in its normal condition, and the *pradhâna* which is

developed, as also in the spirit of egoism, and also sets about entering the fire, or letting himself fall into the water from a height. Thus conducting himself devoid of self-restraint, and engaged in mutually inconsistent undertakings, with an unrestrained mind, he takes to an intensive attachment to profitless acts such as dancing, music, and the like, which are of no use in the other world. The purport is that one desirous of emancipation should avoid in this cycle of birth all that is likely to be the source of an insistent notion based on false conceptions, such as 'my wife and the like', created by destructive actions by unreal conceptions. By the use of word *hi* has been pointed out the fixedness of one immersed in false notions. By the use of the word *cha* thrice in the clause 'should be known etc.,' has been pointed out the cases of wrong arguments not supported by the logicians, philosophers, or the *yogis* of the Pâtañjala school. By the use of the word *cha*, fourth time are added the feelings of love, hatred etc. pertaining to women. The connection of the first *eva* is by the inverse method with the clause 'this is the position.' The last use of the word *eva* excludes the word *mokṣha* which follows the word 'is enthralled.' (152-155)

Śûlapâṇi

Yâjñavalkya, Verses 154-155

In regard to one who knows what must be known *i. e.* in regard to the Soul, the normal quality having an undistinguished cognition in regard to intellect etc. which are the developments of the original form on account of the resemblance of their qualities he conceives the Soul to be the intellect itself; and hence also not knowing his own good, destroys himself by means of fasting etc. (154)

Thus etc. Thus *i. e.* not having realised the principle of self in particular, and conducting himself accordingly with a persistence in unrealities *i. e.* insisting upon unreal things, and on account of the acts committed by him under the influence of desire, hatred, and illusion, and also wilfully, he is enthralled by the inclinations produced by *Râjas*, and *Tâmas* and is thrown into the vortex of births again and again. (155)

How, by taking on the body is confidence restored to him ? So the Author says

Yâjñavalkya, Verses 156, 157, 158, 159

Assiduous attendance upon the *Achârya*, a discriminating study of the *Vedas* and *S'âstras* ; the constant performance of its rites ; close association with the righteous ; auspicious words. (156)

Avoidance of the sight or touch of women ; seeing oneself in all created beings ; abandonment of property belongings, and putting on old worn out clothes. (157)

Restraining the senses from the organs, avoiding slumber and idleness, assessing the body correctly, and noticing sin in undertakings (158)

Free from *râjas* and *tâmas*, purified by *sattva* ; detachedness and appeasement ; completely purified by these means, one who has assimilated *sattva*, would become immortal (159)

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Mitâkṣharâ :—For the purpose of learning, the service of the preceptor; in regard to the interpretation of the principles of philosophy, as also in the science of Yoga by Pâtañjali and the like, a discriminatory application. The performance of concentration and other acts propounded him, close association with righteous men; the quality of good and proper speech An entire abandonment of the sight or embrace of women. Regarding all created beings like one's own self, *i.e.* regarding them equally. Of the property belongings such as the sons, land, wife, and the like, the abandonment. Putting on worn-out and red clothes.

Also, in regard to the objects of senses such as sound, touch, and the like, a restraint of the organs, such as the ear and the rest, **tandrâ**, *slumber*, operating like sleep ; **âlasyam**, *idleness*, lethargy ; of these two, abandonment, in particular. The assessing of the bodily composition, is with a view to note the faults of impurity and the like. Likewise, in all movements, such as walking &c., taking a proper note of the fault of the destruction of tiny creatures.

So also freedom from the *râjas* and *tâmas*, purification of the mind by the restraint of breath and the like, detachedness absence of a desire in the objects, **śamo**, *appeasement*, the control of the external and internal organs.

Etaiḥ, *by these*, *i.e.* the service of the preceptor etc. *means*, upâyaiḥ, completely purified and endowed with the pure *sattva* quality, by contemplating the Brahma, amṛti bhavet, *one would become immortal*, *i.e.* he secures absolution. (156–159)

Viramitrodaya

The Author states the remedy for these obstructive causes

Yâjñavalkya,. Verses 156–159

Of the *âchârya*, the service with the object of study, and as directed by him a discriminating mentality in regard to the Vedic interpretation *i. e.* the Vedântas and like Shâstras, as also in the Veda and the Shâstras; also performance of Prâṇâyâma as stated by the Vedic Shâstra; with the righteous *i.e.* with those experts in the study of the Vedas, association; auspicious, *i. e.* not causing dismay to others, such speech.

The entire abandonment of the sight and touch of a woman; viewing all created beings as equal to oneself; of the belongings such as the wife and the dependants having resolved upon an abandonment; a discriminating resolve causing a conscious abandonment; putting on old clothes dyed in red.

From the objects of senses such as dancing etc. warding off the eyes and other organs; slumber, *i.e.* lassitude, resembling sleep; idleness *i.e.* want of intensity for the contemplation of self and the like; the avoidance of these, the instability of the body by regard to its containing fœces, urine and, the like, assessing the body correctly; in regard to the attempts at the attainment of heaven and the like, noticing sin *i.e.* noting the fault of the continuity of births and deaths; a freedom from *râjas* and *tâmas*, *i.e.* an entire absence of a mentality of self, and others which is the cause of anger and illusion; of the *sattva i.e.* of the mind, the purification by means of the restraint of breath and the like; turning away from avoidable acts; detachedness *i.e.* the mental attitude of not taking up the objects of senses; by this is dispelled the cause of thraldom stated before; *Śamaḥ i. e.* appeasement *i.e.* although closely associated with the organs, non-attachment towards the object of senses.

By these means *i.e.* by the means which obstruct the feeling of self stated before, well purified i. e. one whose feeling of self has been entirely removed without a remnant, such that the individual soul when he becomes a *Yogi i.e.* entireiy absorbed in the study of self, becomes immortal *i.e.* deserving of absolution. By the use of the word *cha* are included the sons and the rest. (156–159)

Śûlapâṇi

Yâjñavalkya, Verses 156–159

Âchâra etc. Therefore by the assiduous attendance upon the preceptor, one should cultivate a discriminatory knowledge of the Upanishads and Brahma Mîmâṁsâ and the like branches of knowledge The performance of observances therein prescribed, association with the learned, and sweet talks should be made. (156)

Sight of women etc. Avoidance of a woman's sight or touch. From the Brahma right down to the insect, identification with oneself; abandonment of the wife etc. and the putting on of old clothes dyed in red etc. should be made. (157)

Objects etc. The restraint of the organs in regard to the objects, slumber *i. e.* an alias of sleep, idleness, lethargy; assessing of the bodily composition *i.e.* viewing the body as containing the defects of impurity, instability etc., and noticing sin in undertakings *i.e.* in the modes of worldly life. This should be done by one desiring emancipation. (158)

Free from *Râjas* etc. one from whom the feeling of *Râjas* and *Tâmas* has vanished. The purification by Satva as characterized by its not being affected adversely by the *Râjas* and *Tâmas* parts. Appeasement *i e.* absence of anger even in regard to objects which deserve anger. By these *i. e.* by the assiduous service of the preceptor and the like means the *yogi* becomes emancipated. (159)

How is immortality secured? So the Author says

Yâjñavalkya, Verse 160

By constant meditation of the memory of the great truth, by the assimilation of the *satva*, and by the complete annihilation (of the results) of actions as also by close association with the righteous, the concentration begins (160)

Mitâkṣharâ:—Of the memory of *the great truth*, **tatwasmṛteḥ**, viz. of that known as the Soul or the *Âtman*, *by a constant meditation*, **upasthânât**, without any movement, by the accession of the purity of the *satva*, *i.e.* by the acquisition of the pure *satwa* quality, *by the annihilation*, **parikṣhayât**, of the seeds of actions, and also by contact with virtuous men, **yogaḥ pravartate**, *begins the concentration* of self. (160)

Vîramitrodaya

Yâjñavalkya, Verse 160

Immortality is secured or obtained not only by the purification of the mind, the abandonment of the sense of the mind (*Mamatâ*) etc. merely, but the knowledge of the real truth also is expected; so the Author says, "By the memory of the great truth *i.e.* by listening to the "philosophy of Self; by constant meditation *i.e.* by contemplation of the "Self, by meditating upon its real from; by the realization of the Self, "by the yoga produced by the prevalence of the Satva quality; of the "annihilation *i.e.* absolute extinction of deeds, evil as well as meritori-"ous; by a close association *i.e.* by the disappearance of the covering "of the nescience; the association of the righteous *i.e.* of the meritorious "people begins *i. e.* is produced by the Yoga *i. e.* the absorption with " the highest soul."

By the use of the word *cha* has been indicated the cumulation of actions with knowledge that has been stated in the *Yoga-Saṁhitâ*: "By the combination of knowledge and actions one obtains the great "*Puruṣha.*" (160)

Śûlapâṇi

Yâjñavalkya, Verse 160

The Great Truth etc. By the memory of the Great Truth *i.e.* by the contemplation of its Soul; by service *i.e.* by assiduous attendance, by the acquisition of the *satva* quality; by the extinction of desire and the like. Of the performances *i.e.* of those prescribed for the order. At the time of the contemplation, close association; the concentration *i.e.* the unification of the individual Soul begins. By the restraint of the inclination of the mind the concentration begins, as says **Dakṣha**: "Having denuded "the mind of all inclinations, and having unified the *kṣhetrajña* in the "Great Soul one becomes free. This is stated to be the principal *yoga.*"

As regards the continuity of the performances as the means for knowledge see **Matsyapurâṇa**: "This yoga of performances itself is the means "of bringing about the Jñânayoga; without the Karmayoga in no case in "this world is the knowledge visualised."

Yogî Yâjñavalkya: "By the joint operation of Jñâna and Karma "*yogas* one reaches on to the great *Puruṣha*; by separation it will not be "secured. Therefore, my friend, one should resort to it. Where the "principal means is jñâna it can, however, never be without observances; "where, however, observances are the principal means, these cannot be "without the intellect; therefore if by these two alone that accomplish-

"ment may be secured. Never with one wing can a bird make any "progress."

As for what is stated in the Mahâbhârata : "A created being is enthralled by his actions; while he is liberated by knowledge; therefore "foreseeing ascetics do not perform actions." That has a reference to performances which are actuated by a particular desire (*Kâmya*), as also those which are done on particular occasions (Naimittika). (160)

Yâjñavalkya, Verse 161

At the time of the dissolution of the body, one whose mind is fixed on the Great Lord and enters in the *satva*, with an undisturbed intellect, he clearly gets the remembrance of (previous) existences. (161)

Mitâkshara :—Moreover, of the *Yogî*, however, one with undisturbed intellect at the time of the dissolution of the body, whose mind is full of the *satva* quality is drawn towards the Great Lord clearly *i.e.*, with concentration, such a one if he does not realize the soul on account of an ineptitude in contemplation, then under the effect of particular impressions, gets in the memories of the agonies caused by embryonic conditions and the many like experiences of the reptile, insect, and the like various existences. And at the memory of these, he becomes distressed, and starts on the path to absolution which destroyes it. (161)

Vîramitrodaya

It may be said indeed, even with the abandonment of the sense of mine etc. out of a feeling of satiety for worldly pleasures for one engaged in the contemplative study, the visualization of the divine soul is certainly not brought about. For the dead there is no absolution nor the worldly pleasures, thus with this twofold doubt, how can the onlookers be inclined to take up to this contemplative study which can be secured only with great labour? So the Author says

Yâjñavalkya, Verse 161

Of one whose intellect is undisturbed *i. e.* who has not conceived wrong notions of such knower of the truth whose mind is fixed in the Satva *i.e.* devoid of desire, anger etc. and is clearly *i.e.* with concentration, stabilized in the Great Lord *i.e.* the Âtman; such a one, in the meanwhile, if the dissolution of the body takes place *i.e.* death occurs, when born in another birth, gets a remembrance of the previous

existence. And so by the remembrance of the afflictions of the various embryonic existences, such as of the worms, insects etc. undergone in other births, a feeling of repulsion (for worldly existence) is created, and he strives for the emancipation. Then in due course when he has the actual visualization, he gets complete salvation. This is the meaning. That has been stated in the Bhagavat-gîtâ:[1] "There "he gets into intellectual association of the past body, and Oh, Son of "the Kurus, he again thereafter strives after complete emancipation."

Śûlapâṇi

Yâjñavalkya, Verse 161

Body etc. At the time of the separation from the body, one whose intellect has not been disturbed, is centred in the satwa, is free from desire, anger, and the like passions, and whose mind is fixed with concentration in the Great Soul, such a one in another birth remembers the previous existences. (161)

One who, an account of bad association does not remember the previous birth, what would be his fate? So the Author says

Yâjñavalkya, Verse 162

As indeed an actor, while preparing for the several bodies, paints his body with pigments, similarly the soul acts while taking on to the bodies due to his deeds. (162)

Mitâkṣharâ:—**Bharato**, *an actor*, such a one, **yathâ**, *as*, *while preparing for several parts*, **nânârûpâṇi kurvâṇaḥ**, such as Râma, Râvaṇa and the like, *with* black, white, yellow and the like *pigments paints his own body*, **warṇairâtmanastanum varṇayati**, *i.e.* decorates, in the same manner, *the soul*, **âtmâ**, for the purpose of undergoing the experiences of the fruits of the several actions, takes on several bodies such as that of the humpback, the dwarf &c. brought on by his actions. (162)

Vîramitrodaya

It may be said, indeed, in the case of deeds the fruits of which have not begun, the visualization of the great truth cannot be secured. If of the fruits, then as they are perishable with the extinguishment, of the fruits merely then, as they exist cumulated in several births and therefore are to be undergone in several births, so long as they

1. Âdhyâya VI Verse 43.

continue to exist, how can there be the emancipation for one even if he has visualized realization? So the Author says

Yâjñavalkya, Verse 162

As the actor while putting on *i.e.* imitating the several effigies of *Râma, Râvaṇa* etc. paints *i.e.* decorates his body with white and other colours in the several forms such as Râvana and the rest, so the soul, by reason of the accomplishment of the Yoga, having come to know the several actions, for the undergoing of the fruits of these, he paints *i.e.* arranges his body even simultaneously in the several species viz. of the man, the dog etc. By the use of the word *hi*, the Author has in mind the truth which one realises by the listening to the number of episodes such as that of the Saurabhi[1] and the like. (162)

Śûlapâṇi

Yâjñavalkya, Verse 162

As indeed etc. As an actor subjects his body to several parts such as Râma, Râvana, and the like, in the same manner the soul subjects its body which is the result of actions to the various forms such as the human beings, reptiles and the like. (162)

Yâjñavalkya, Verse 163

Owing to the faults of time, of actions, of one's own seed, and also of the mother, a deformity of the fœtus is seen at the birth, such as the destruction of a limb and the like. (163)

Mitâkṣharâ :—Moreover, not only is one's action the cause of bunchbackness, or dwarfness &c. but, time, action, the defect of the semen of the father, as also the fault of the mother too, all this is collectively the cause. By this collection of causes in the visible or invisible form, the deformity of the fœtus such as being destitute of a limb and the like, is seen at limitless periods commencing with birth. (163)

Vîramitrodaya

It may be said, indeed, if the fruits of actions which begin at the appointed time are inevitable, how can there be the possibility of the experience by the heap of episodes? The cause of a defective limb being the annointment of the eyes by the mother during the period of menses, and in the case of a body born otherwise than through the female organs, that being impossible. So the Author says

1 See Viṣhṇu-purâṇa

Yâjñavalkya, Verse 163

As on account of the mother's fault, want of limb *i.e.* a defective limb etc. or the like deformity is seen in the case of an embryo commencing from the birth, similarly is seen (the deformity) in the case of the genetive semen being affected by windiness etc. of the embryo on account of time such as the condition of old age etc. or at such as the striking of a blow of the fœtus etc. carrying with it the invisible results; similarly also here too the defectiveness of the limb etc. can be understood by a particular view. This is the meaning.

The use of the word *eva i.e.* only, is particularly in regard to popular sayings. The word *cha* is used to indicate cumulatively that the fœtus may be seen in the best form by the good qualities of the mother and the like. (163)

Śûlapâṇi

Yâjñavalkya, Verse 163

Time etc. Time *i.e.* the prohibited time; action such as injury to the embryo etc.; one's own seed affected by air etc.; of the mother, such as applying pigment to the eyes while in menses; not only is a body of the various forms due to faulty actions, but even from the defects as to time also is seen the deformity of the fœtus when born, such as the deprivation of a limb and the like. (163)

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Indeed during the period when there is a general destruction of nature when the great Soul and all other like forms perish, the actions are annihilated; how then can there be the taking of the first body which is closely associated with the same ? So the Author says

Yâjñavalkya, Verse 164

This soul is never freed from egoism, mind, the condition and from the fruit of actions, as also from the body being clogged. (164)

Mitâkṣharâ :—*The mind and the egoism,* manohaṅkâram, are well known. Gatiḥ, *condition, i.e.* the vast accumulation of faults which is the cause of the cycle of births. Karmaphalam, *the fruit of actions,* śarîram, *the body, i.e.* the subtle body. From these *i.e.* the egoism &c. this soul is at no time whatever liberated until the emancipation. (164)

Vîramitrodaya

Indeed it has been stated that one is bowed down by the burden of the past actions of his birth; that is not proper. Because in the case of the first body there is an absence of any previous action or the like, so the Author says

Yâjñavalkya, Verse 164

The condition *i.e.* the bundle of faults which is the cause of the cycle of births, the fruit of acts both ordained and the prohibited, the religious and the non-religious. The rest is well-known.

The purport of this is that the individual soul had never been free before; on the other hand the cycle of births is beginningless, and so the primeval nature of the body is not proved indeed. By the use of the word *cha* are included the organs. (164)

Śûlapâṇi

Yâjñavalkya, Verse 164

As the actions lead to the formation of the body, and the body being non-existing before, the actions also were non-existent, how can there be the origin of the body? To such a question the Author replies: egoism etc. This soul was never before free from the body by reason of the egoism etc. and the motion in the form of cycle of birth and death; therefore its contact with the body is just like a perpetual flow. (164).

Indeed of the beings who are linked to their actions, it is proper that death should also be restricted to a particular point of time only, and not simultaneously should there be a destruction of life, as happens in a battle and the like; anticipating this doubt, the Author says

Yâjñavalkya, Verse 165

As the continuance of a lamp depends upon the wick-stand and the oil connection, as also the discontinuance is seen; in the same manner is the untimely destruction of life. (165)

Mitâkṣharâ :—As indeed several flames continuing to burn upon the several wicks saturated with oil, burn simultaneously, and the condition thereafter is simultaneously removed on account of these being overwhelmed by the simultaneous cause of destruction in the form of a blast of wind blowing over them, similarly the simultaneous

destruction of lives of chariot-warriors, charioteers, horses, elephants and like others even though untimely, is not inconsistent, by reason of the simultaneity of the cause of their destruction viz. the battle. This is what is intended to be said : "The predestined cause of des-"truction which is inevitable is overpowered by the visible cause of a "number of contrary effects." (165)

Vîramitrodaya

Indeed it may be said that in the passage "one is tied down by "his acts," the thraldom is in the form of birth and death; there, death is not merely due to acts, as in times of famine and like occasions thousands of lives are seen to be destroyed simultaneously; while actions linked with the lives have fixed periods for their fruition; so the Author says

Yâjñavalkya, Verse 165

As the continuation of a number of lights simultaneously is dependent upon the combination of the wick-stand and the oil and as also there is an extinction of the simultaneous action by the simultaneous exhaustion of the supply of oil etc. in the same manner, simultaneously, also is the condition of a multitude of lives under the influence of actions commenced and by the extinction thereof accruing simultaneously or by the simultaneous development of the invisible cause leading to the death of a multitude of lives may happen the untimely destruction of lives. By the use of the word *cha* has been included the condition of the individual soul (*Jîva*) and the stated purport is therefore obtained. (165)

Śûlapâṇi

Yâjñavalkya, Verse 165

The wick-stand etc. As by reason of the combination of the wick, the stand and the oil, is the continuance of the lamp light, in the same manner in the case of the soul also is the continuance of the vital force by the combination of life, action etc. As even when the wick etc. are undiminished in strength, by reason of a strong whirlwind or the like cause a bright burning lamp is extinguished, in the same manner, in spite of life and the fruit of actions, by reason of the superior force of evil deeds, life is destroyed by the sinking of a ship or the like accidents, so here also the destruction is due to action itself; so it is no exception. (165)

The Author states the way to absolution

Yâjñavalkya, Verses 166-167

Innumerable are the rays of him who like a light is situated in the heart, white, dark, of variegated colours, tawny, and dark-red. (166)

Of these one is situated highest, which after penetrating through the solar region, and after passing over the region of Brahma, by that reaches the highest state. (167)

Mitâkṣharâ :—That one *who in the heart like a* resplendent *light is situated*, **hṛdi deepavat sthito**, the individual soul, **tasya anantâ raśmayaḥ**, *of that innumerable are the rays, i.e.* the *nâḍis*, which are the causes of pleasure and pain as stated before in the text[1]: "Seventy-two "thousand &c." **sitâsitakarburâdi**, in colour *white and black and variegated*, all round, *situated* **sthitâḥ**; **teṣhâmeko raśmiḥ**, *of these one ray, situated as highest*, **ûrdhwam**, *that, one* who **yo**, after having penetrated through the solar disc, and also passing beyond the abode of the Hiraṇyagarbha,[2] stands. *By that*, **tena**, the individual soul (Jîva) reaches *the highest state*, **paramâm gatim**, characterised by non-reversion.[3] (166, 167)

Vîramitrodaya

It has been stated that "he becomes a *Yogi* and becomes immortal;" there the Author mentions the ways which lead to absolution.

Yâjñavalkya, Verses 166-167

That individual soul which is situated in the heart shining brightly like a lamp, of that are innumerable the rays of the white and like colours. Among these the one ray which penetrating through the solar disc, and passing beyond the region of the *Brahmâ*, stands high; by that path the individual soul goes *i.e.* reaches to the highest state in the form of absorption in the abode of the Great Soul of emancipation. (166-167)

Śûlapâṇi

Yâjñavalkya, Verses 166-167

Innumerable etc. Highest etc. That Great Soul which is situated in the heart like a lamp, has various rays of white, black, and variegated colours. Among these one which is situated highest, which after penetrating through the solar disc goes passing beyond the region of the Brahma, and by that he reaches the highest state, as the highest state leads to absolution. (166-167).

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1. Verse 108 p 1573 above. 2 *i. e.* Brahmâ. 3. अपुनरावृत्तिलक्षणम्।

The Author describes the path to heaven

Yâjñavalkya, Verse 168

The other hundred of rays of his which are stationed at the high, by that he attains to the divine bodies together with their abodes. (168)

Mitâkṣharâ :—Yadasya, *that of his, i.e.* of the ray which has set out on the path to absolution, another hundred of rays which is situated also tending upwards, by that he attains to divine bodies with resplendence, and which are the means of the enjoyment of pleasure alone, together with their abodes *i.e.* together with the towns of the eternal gods inlaid with gold, silver, and jewels. (168)

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The Author describes the way to the cycle of births

Yâjñavalkya, Verse 169

Those rays, however, of various forms tending downwards, and of dim lustre, with these he rotates helplessly for undergoing the results of his deeds. (169)

Mitâkṣharâ :—*Those*, **ye, adhastâdraśmayo mṛduprabhâḥ**, *moreover his lower rays of dim lustre*, **tairiha**, *by these here*, for the purpose of undergoing the results, in the cycle of birth **saṁsarati avaśaḥ**, *rotates helplessly*, having been rendered helpless by his own actions. (169)

Vîramitrodaya

As occurring in the context the Author mentions the path of the cycle of movements towards heaven and mortality

Yâjñavalkya, Verses 168–169

From the path of absolution of this individual soul another hundred of rays which has been situated high above, by that itself the individual soul attains to the divine bodies with their abodes which are situated in the heavenly region. Those, moreover, of its rays which are situated lower below, and of various forms such as white, black etc., are mild in lustre; by these, in this mortal world, being helpless *i.e.* entirely dominated by his acts, (the individual soul) enters the cycle of births and deaths; for undergoing the embryonic conditions is the individual soul born. (168–169)

Śûlapâṇi

Yâjñavalkya, Verses 168-69

That of his etc. By it alone &c. The other hundred of rays of this Soul which is situated at the highest, by that he attains to the beautiful divine bodies with sufficient space. Those, moreover, of its innumerable rays of a mild lustre which are lower down, with these it rotates in the cycle of birth for going through the fruit of actions; helplessly *i.e.* not independent, as it is subject to the actions which are the cause of sorrow. And hence also in the Mahâbhârata : "For one who is going "higher and higher with his feet, the abode is stated to be the abode of "Vishnu", and in similar passages having stated the evolutionary fruit for each part it is stated that one attains to the Brahma. (168-169)

With a view to refute the doctrine that the elements have the supreme spirit, the Author proceeds

Yâjñavalkya, Verses 170, 171, 172, 173

By means of the Vedas, the Śâstras, together with special knowledge, by birth, as also by death ; by suffering, by movements forwards and backwards, by the truth and also by the untruth. (170)

By the acquisition of what is really beneficial, by pleasure and pain, as also by deeds auspicious and inauspicious ; by the results of the combinations of the planets, and the knowledge of portents and auguries. (171)

By the movements of the stars and of the constellations, by wakeful, vigils as even by dreamy conditions, and also by the sky, air, light, water, earth and darkness. (172)

By the cyclic revolutions, by the occurrence of the *yugas*, and even by the fruits of charms, medications, and the medicinal herbs, know that the soul exists, and which should be known, also that it is the cause of the universe. (173)

Mitâkṣharâ :—Vedaiḥ, *by means of the Vedic* text such *e. g.* as : "That itself, not that, not that, the Soul, not broad, not minute, "not short, not having hands or feet and the like." Śâstrâiḥ, by the *S'âstras* also, such as by the *Mimâmsâ i.e.*, science of interpretation, *Ânvikṣhiki, i. e.* logical philiosophy, &c. Vijñânaiḥ also, *by specid means of knowledge, i.e.* self-experiences other than relating to the body such as "my body, and the like." Also Janmamaraṇâbhyâm, *by birth and death, i.e.* the inference of the soul transcending the body as control-

led by religious or irreligious acts performed during other births. By ârtyâ, *by suffering*, as controlled by the actions during other births; so also by movements forward and backward controlled by knowledge, desire, effort, and support can an inference be drawn of the Soul as being outside the physical body.

Indeed the inner consciousness is not possible in the case of the body, since, in the order of mentioning the qualities of the cause, special qualities have been seen mentioned as in regard to the object which is the effect. Nor, moreover, is there a possibility of the inner consciousness in the minute molecules of the earth which were its cause, as these are not found in the material objects, such as the pillar, a jar &c. prepared from it. Nor should it be said that just like the power of intoxication, it is the combination of water and some other substance. Therefore, it must be admitted that, that which has the inner consciousness is something far beyond and other than the material body.

Satyânṛte, *truth and untruth*, are well known.

Śreyo, *beneficial*, acquisition of a benefit; **sukhadukkhe**, *pleasure and pain, i.e.* of the other world. Likewise, the performance of auspicious deeds, and the abandonment of inauspicious actions. By these, which are controlled by knowledge, is the inference drawn of the Âtman transcending the body.

Nimittam, *a portent*, such as the earthquake, and the like. **Sâkunam jñânam**, *knowledge of auguries, i.e.* the knowledge of the signs indicated by the movements of the Piṅgla and like other birds. **Grahâ**, *the planets*, such as the Sun and others; **tatsaṁyogajaiḥ phalaiḥ**, *by the results produced by their combinations*. **Târâ**, *stars*, the luminaries other than the *Aśvini* &c.; **nakṣhatrâṇi**, *constellations*, such as the *Aśvayuk* and the like. By the movements of these as indicative of good or bad results; **Jâgaraiḥ**, *by wakeful vigils*, as also those which are produced during a wakeful condition; such as the observations of the Sun together with the spots therein. Also, **swapnajaiḥ**, *produced in dreams*, by the consciousness of riding a chariot to which donkeys, pigs, and the like animals are yoked. Similarly. **âkâśâdyaiḥ**, *from the sky &c.*, created for the Soul to undergo.

Manvantaraprâptyâ, *by the occurrence of the cyclic revolutions,* **yugântaraprâptyâ,** *by the occurrence of the revolutions of the yugas,* not being possible in the body; likewise, **mantrauṣhadhiphalaiḥ,** *by the results of charms, herbs &c.* and by acts deliberately performed, such as low acts &c. not being inferrable in the body either directly or mediately, **vedyamânam,** *that which must be known,* O sages, **vitta,** *know, i.e.* understand. (170–173)

Vîramitrodaya

By way of stressing again, the Author treats by other arguments of the individual soul

Yâjñavalkya, Verses 170–173

Oh, sages, know *i.e.* you should understand this individual soul as that which is known by the *Vedas, i.e.* which is being cognised otherwise than as of the past, similarly as the cause of the immoveable and moveable world in the manner stated before.

Veda, such as "not tiny, not small, not short, not having hand "and feet etc." *Śâstra i. e.* the *Dharma-Śâstra* composed by Manu and others. *Vijñânam i. e.* special treatises on knowledge, such as the science of logic etc. *i.e.* the knowledge for securing the desired objects such as sucking the breast at the birth time; birth *i.e.* the cause of the auspicious event, such as a hundred births in good families; deaths of some after a long time, of others early are determined by particular forces of destiny; suffering *i.e.* request; also movements forward and backward characterised as induced by musical instruments and the like, particular movements set on by the desire to move forward and backward, truth and untruth, correct and incorrect view.

Śreyaḥ, i.e. what is really beneficial *i.e. Mokṣha*; pleasure and pain, heaven and hell, auspicious and inauspicious actions in the form of merits and sins; portents, such as earth-quake etc.; science of auguries *i.e.* observation from the particular movements of births and the like, the combination of stars indicative of the auspicious and the inauspicious events, and the position of a planet such as occupying a particular place of protection etc., the result produced from this in the form of worldly pleasure and pain.

The movements of the stars such as the constellation known as the Great Bear and the like, and of the constellation such as *Aświni*

and the rest brought on by the lives presiding therein, a wakeful vigil caused by anxiety, the result of dreams in the form of pain and pleasure, such as the beheading of the king or the acquisition of a kingdom, the sky etc. which are intended for the enjoyment by others; by cyclic revolutions, with all these the connection has been heard to be in the statement of results of each individual act; the result produced by charms and herbs *i.e.* the destruction of pain.

By the first use of *cha* is included the swoon, by the second the hatred, by the third the result produced upon the mind in accordance with the memory; by the use of the word *api* the additional pleasure of the mind; and by the word *tathâ* *i.e.* also, the sound and other objects which are the qualities of the space and the like.

By the second use of the word *Api* is included the extinction of pain produced by jewels. (170–173)

Śûlapâṇi

Yâjñavalkya, Verses 170-173

It has been stated, "Similarly the first-born of the gods by means of "his head &c." Again the Author mentions the cause of the Âtman transcending the created beings. By the Vedas etc. For the ultimate good etc Stars etc. By the revolutions of Manvantaras. By the Śâstras *i.e.* treating of the visible and other means of proof; by sciences *i.e.* by inferences. By birth from the fact that for every being that is born is seen the feeling of pleasure. By death, *i.e.* although the body is continuing; by reason of the absence of knowledge; by suffering *i.e.* by pain, since that he himself is to be diagnosed, as it is stated in the Śruti: "Indeed that Purusha is authori-"zed to diagnose etc." By movements *i.e.* by going, by non-movements *i.e.* by return. These moreover are the results of effort, and that is not possible in a body. True and false speech, caused by the merit of the Purusha. (170)

By what is really beneficial as the means of prosperity; by pleasure and pain the personal feeling namely. "I am happy, I am unhappy" and the like, being beyond the scope of the objects of the body; by the auspicious and the inauspicious, and acquired in other births, and inferred from pleasure and pain; portents such as the fall of a pigeon and the like; omen, such as the throbbing of the right eye etc. Knowledge in the form of analytical considerations; combination of stars *i.e.* at the time of the birth, the combination of auspicious stars; by the fruit of these, these portents etc occur on account of the invisible results of the past birth. (171)

The stars such as the *Aświni* etc. and the other constellations; by the movement of these as observed in the astrological science. During wakeful moments, by the touch of a dead body and the like, and being besmeared with oil and other actions seen in sleep, and by the portentous phenomena in the skies, caused by the Mars and the like heavenly bodies. These, moreover, are produced by the evil consequences of past birth. (172)

By the knowledge experienced in cyclic revolutions, or in other *yugas*, and in the beginning of the world by the operation of charms and meditations, occurring to the multitude of created beings, one should know that the Âtman, the Supreme Soul is beyond that. (173)

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Yâjñavalkya, Verses 174, 175, 176

Egoism, memory, intelligence, hatred, intellect, happiness, courage, transmission to different organs, will, holding and life. (174)

Heaven, dream, the excitement of organs, the activity of the mind, twinkling of the eye, inner consciousness, effort, and the taking up of the five elements. (175)

Since these are visible as the signs of the Great Âtman, therefore there is the soul, beyond the body omnipervading and the overlord. (176)

Mitâksharâ:—Moreover, self-assertion is *egoism*, **ahaṅkâraḥ**; **smṛtiḥ**, *memory, i.e.* as is connected with the awakening caused by experience in the previous births, and such as is found in the sucking of the breast &c.; **sukham**, *happiness i.e.* of this world.

In a matter perceived by one organ, the transmission of another organ, as is seen in the context in the form. "That which I saw, I am "touching that" is *the transmission to different organs*, **indriyântarasañchâraḥ**. In this verse is the natural characteristic of desire, effort, and the inner consciousness, while in the previous verse the indicative characteristic was objective by regard to the causes, such as motion, truth-speaking &c; and thus there is no (fault of) repetition. **Dhâraṇam**, *holding out*, to the body; **jîvitam** *holding, life.*

Swargo, *heaven*, the particular kind of happiness to be enjoyed through a particular body in another form; **swapnaḥ**, *dream*, is well known. In the previous verse, however, the distinctive mark of a dream was as indicative of an auspicious result; here in its own nature; and

thus there is no repetition. Likewise, **bhâvanâm,** *of the organs,* and the like, **preraṇâm,** *excitement,* **manaso gatişchetanâ,** *the activity of the mind the inner consciousness,* reaching up to the central seat; **nimeṣhaḥ,** *twinkling of an eye,* is well known ; so the taking up of the five elements.

Yasmâdetâni lingâni, *since these visible signs,* are inadmissible in the case of the elements, either directly or mediately, and are indicative of the Great Soul, *and are visible,* **dṛśyante, tasmât,** *therefore,* it has been well established that transcending the (physical) body is the *soul all-pervading and the overlord,* **âtmâ sarvaga îśwaraḥ.** (174-176)

Vîramitrodaya

While mentioning the capacity for conveying the knowledge by the science of logic operating side by side with the twinkling of the eye, which have not been mentioned as also of the intellected and the rest which have been mentioned as conveying a little by the inferential process, the Authar mentions the direct means in connection with the *Âtmâ*

Yâjñavalkya, Verses 174-176

Memory *i.e.* the direct impression, such as 'I am happy' and the like; intellect *i.e.* the knowledge derived from impressions, the experience founded upon it is during the wakeful condition, a dream is a cognation during sleep, while inner consciousness is the knowledge devoid of negligence; this is the difference. Retentivity *i.e.* an impression more permanently formed; happiness, *i.e.* of this world, as that of heaven has been separately mentioned; courage *i.e.* bodily effort; holding up *i.e.* an endeavour to hold up weight by hand etc.; life, *i.e.* vital union brought on by the invisible cause of organs such as the eye etc.; excitement *i.e.* application to the objects; motion which is favourable to the particular combination of events desired by the mind; the movement of the eye, an attempt for it of one who has been practising the *Mudrâ.* The effort which has been the cause, such as of the production of a jar etc., of the five elements, the taking up such as the lifting of water performed by the body, hands etc., these are particular signs of the *Âtman* for the reason that they are visible, *i.e.* are known intensively in constantly recurring form, and since this omnipervading Great Lord is other *i.e.* different from the body, and is the overlord, and the individual soul is the controller of the motions and the cessation of motions in the body.

By the use of the word *cha* are included pain etc.

Or alternatively, the means in regard to the individual soul have been mentioned, the Author mentions it in regard to the Supreme Soul; Egoism etc., by reason of his being the agent, he is the lord of egoism etc.; on the other hand in spite of the intimate cause such as the intellect etc., its agency does not appear to be possible, as the dependence of the intellect etc., is appropriate for the acts of the individual soul, and hence also it is not the popular usage that 'the intellect has been made by me &c.' Holding up *i.e.* the holding of the *Brahma*; twinkling of the eye, *i.e.* the natural movement of the eye; of the five elements *i.e.* pertaining to the body; taking up *i.e.* the entering of the individual soul at the conception time.

The Soul, *i.e.* The Great Soul; The Great Lord *i.e.* the overlord of all; omnipervading *i.e.* residing in the innermost recesses of all sentient beings. The rest as before. (174–176)

Śûlapâṇi

Yâjñavalkya, Verses 174–176

Egoism &c. Heaven etc. Whence etc. The transmission to another organ *i.e.* after drawing from one organ of the mind putting it into another organ. The creation[1] of the body *i.e.* its entering into another body; of the organs, such as the eyes etc., the excitement; the movement of the mind *i.e.* going to a place which has been once visited. Taking up *i.e.* at the time of the birth, taking up the five elements for the purpose of the production of, the body. *Iśvarah* *i.e.* the Great Lord who is independent These external signs are the evidence that the Great Soul is different and higher than the body. (174–176)

The Author mentions the nature of the *Kṣhetrajña*, the individual soul

Yâjñavalkya, Verses 177, 178

The organs of senses together with their objects, the mind, as also the organs of action, the feeling of self, the intellect also, and also indeed the earth, and the rest. (177)

The *Kṣhetrajña* or the individual soul is called the invisible soul of this body (*kṣhetra*) and who is the Great Lord, residing in all created beings, and is and is not, who is existing as well as not existing. (178)

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1. The S P reads *Sarga* for *Swarga* which is the reading in *Mitâkṣharâ* and *Vîramitrodaya*

Mitâkṣharâ :—Buddhîndriyâṇi, *organs of senses,* such as the ear &c. sârthâni, *together of their objects, i. e.* together with the sound and other objects; manaḥ karmendriyâṇi, *the mind, and the organs of action,* such as the organ of speech &c. Likewise ahaṅkâro, *the conscious self,* buddhiścha, and *the intellect also,* of a decisive nature. Pṛthivyâdini, *the Earth and the rest,* the five elements.

Awyaktam, *the invisible,* the *Prakṛti* is this the kṣhetra ; *of this,* asya, he who is the Îśwara, *the Great Lord,* is all-pervading and hence also sadrûpaḥ, *in the existing form,* as cannot be comprehended by other means of proof, asan, *is non-existing,* as having indistinct index, sadasad, *is* or *is not,* in this form, this soul *is called* the kṣhetrajña, *the individual soul.* (177, 178)

Śûlapâṇi

Yâjñavalkya, Verses 177–178

Intellect etc. Invisible etc. With their objects *i.e.* with the objects of the senses; of this *i.e.* of the intellect and the rest of the group known as *Kshetrajña*; this invisible soul is known as *Kṣhetrajña* by the sages. In all beings it exists by differentiation. It is called existing because its existence is inferrable from evidence. When it is not realized as in the case of a *ghaṭa i.e.* jar, it is called non-existing. When it partakes of both, it is described as having the form of being and not being. (177–178)

The Author mentions the origin of the intellect &c.

Yâjñavalkya, Verse 179

Of the intellect and the like, the origin is ***awyakta*** **; from that is the beginning of the egoism; the** ***tanmâtrâs,*** **and the rest, from the egoism, with one property more than the one preceding. (179)**

Mitâkṣharâ :—The equal proportion of the qualities such as the *satva* and the rest is *awyaktam,* (the invisible); from that is the *origin* utpattiḥ of the *intellect* buddhi, which in the three varieties consists of the *satva, rajas,* and *tamas*; and from that the three-fold feeling of selfness viz the *Vaikârika, Tejas,* and *Bhûtâdi.* There, *i.e.* from the *tâmasa* called the *Bhûtâdi,*[1] tanmâtrâṇi,[2]— and by the use of the word *âdi* &c., the space and the rest — and these also are produced each with one quality more than that of the one before. By the use of the word *cha* is indicated that from the *Vaikârika* and *Taijasa* are produced the organs of action. (179).

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1. भूतादि:—The supreme Spirit; the epithet of अहंकार according to the *Sâṅkhyas.*
2. तन्मात्र is the subtle and primary element, such as शब्द, स्पर्श, रस, रूप, and गन्ध.

Śûlapâṇi

Yâjñavalkya, Verse 179

Of the intellect etc. Of the intellect the origin is from the *Awyakta* called the *Mahat* and known from the evenness of the qualities of *Satva*, *Rajas* and *Tamas*; from that intellect is the origin of egoism which is characterised by self-conceit; from that egoism the space and the other *Tanmâtrâs*, the one following having one more quality than the one preceding.

By the use of the word *Adi i.e.* etc. are included the organs etc. as also the mind. (179)

The Author mentions the nature of the properties

Yâjñavalkya, Verse 180

Sound, touch, form, *rasa*, smell, are its properties. That from which one (of these) had sprung, that one becomes merged in that itself. (180)

Mitâkṣharâ :—Of these, *i.e* of the five elements such as the sky and the rest, sound &c., should be known as the properties with one additional for each succeeding. Among these, *i.e.* among the developments of the intellect &c, **yo yasmât**, *that from whichever*, original element it may have sprung up, **sa tasminneva**, *such a one in that itself*; becomes merged at the time of the universal destruction in a subtle form. (180)

Vîramitrodaya

In the text[1] "by that he reaches the highest stage" it has been stated that the merging of the individual soul is *Mokṣha*. And it has also been pointed out that the falling off of the subtle body is brief, while pointing out that the subtle body consists of the falling off of the *Kṣhetra*, the Author mentions the extension of its condition by its intrinsic nature and form

Yâjñavalkya, Verses 177–180

The organs of intellect five, such as the ear and the rest, together with their objects *i.e.* together with the objects included in the properties of sound etc. to be mentioned hereafter, the mind, the innermost organ; the organs of action five; such as desire etc. The feeling of self *i.e.* a modification of the great principle, the intellect, the great principle, the earth and the rest, the five great elements.

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1. Verse 167, p. 1623.

By the use four times of the word *cha* in this verse and the use of the word *cha* in the next verse are combined together the five minute *Tanmátra* forms. In the passages the *Prakṛti* is *Awyakta*, the objects being particularly specified, the *Prakṛti* is in the form of *Kṣhetra*; by that is discriminated *i.e.* is made the subject of actual realization. The *Īswara*, the Over-Lord of this *Kṣhetra* of twenty-four parts, and who is the controller of all movements, not being actually visualized by the non-Yogis, being and not being, that individual soul is called *Kṣhetrajña* by the wise on account of the unreality of the environment of *Jīva* which has the element of religion, and on account of the unreality of its proper description.

There the *Awyakta* is permanent, from that is the origin of the intellect; thence is the beginning *i.e.* origin of the feeling of selfness; from the feeling of selfness directly the five *Tanmátrás*; and through these, the five elements viz. the space, air, fire, water and earth, the one succeeding having one more quality in addition to the one preceding respectively, are produced.

By the use of the word *cha* it is added that from the feeling of selfness are produced the intellect, the organs of action, and the mind. The sound and the rest, however, are produced from the five *Tanmátrás*, and the five elements in regard to their properties.

Of these that one which has sprung from the other, such a one becomes merged in that other itself *i.e.* physically becomes invisible, but in the subtle form exists; in short it exists in the cause itself.

Therefore, the position of the *Kshetra* in the form of Prakṛti has been established. The Prakṛti, moreover, although existing, like a woman who is past menstruation, does not bring forth a child, the cycle of birth or *Samsára*, the truth is that there is no more *Saṁsára* again.

The first use of the word *eva* indicates the exclusion from the category of Kshetra, others than the twenty-four. The last use of the word *cha* is used to exclude the idea of total extinction. The word *hi* indicates restriction in this matter, as having been established by the Sāṅkhya and other systems. In the fourth verse, by the use of the word *cha* four times are added by inclusion the other qualities such as the sound etc. of the four elements viz. the wind and the rest. (177-180)

Śûlapâṇi

Yâjñavalkya, Verse 180

Sound etc. Of the *Tanmâtra* such as the *Âkâśa i.e.* space and the rest the sound etc. are the properties. Among these that property which has sprung up from a particular one that one upon the extinction of sound etc. becomes merged in itself *i.e.* becomes invisible. (180)

By way of a conclusion of the topic, the Author proceeds

Yâjñavalkya, Verses 181, 182, 183

The manner in which the Soul creates the soul, has been narrated to you by me on account of the results of actions of three varieties, although he is the Overlord. (181)

The *satva*, *rajas*, and the *tamas* also have been stated to be the properties of that itself; and being dominated by the *rajas* and the *tamas*, this one rotates like a wheel. (182)

Beginningless and also having a beginning, he himself is the highest Puruṣha, his nature can be known from the marks and the organs of senses and has been stated as having modifications. (183)

Mitâkṣharâ:—On account of the results of the three kinds of actions such as of the mind and the rest, although he is the Overlord, the manner in which the soul creates himself, has been stated to you. The properties such as the *satva* &c., of that itself when under domination have been stated. Also, he himself, when dominated by the *rajas* and the *tamas*, here in this cycle of births and deaths, rotates like a wheel; this also has been stated. That itself, without a beginning the highest *Puruṣha*, by reason of taking to a body, has a beginning, is subject to changes such as that of a hunch-back, the dwarf &c., has been stated, as it may be recognized in his physical form by the outer marks and the organs also. (181–183)

Vîramitrodaya

The Author gives the conclusion of the import of the topic

Yâjñavalkya, Verses 181–183

I have described to you how although the Over-Lord, the Great Soul through its character as individual soul creates himself by the development of the three-fold actions viz. of the body, speech, and mind.

The Satva and other properties of that individual soul itself have been stated there such individual soul as is overpowered by the properties of *Rajas* and *Tamas* and is immersed in sensual pleasures, such a one like a wheel in this cycle of birth on account of his actions, rotates *i.e.* is born again and again.

That individual Soul—The Great Ātman beginning-less—, having a beginning on account of his taking to a body, has been described by me as subject to the various vissicitudes, such as the state of the hump-back, or of the dwarf distinguishable by the marks of pain and pleasure, and whose form may be realised by the organs.

By the use of the first *cha* has been described the commencement of action by the three by mutual co-operation. By the use of the second *cha* it is added that the means of liberation from the thraldom has been stated. The two words *Eva* used together with the two words *cha* are indicative of limitation. (181-183)

Śûlapâṇi

Yâjñavalkya, Verses 181-183

I have described to you the manner in which this Great Soul although the Over-Lord creates himself; I have also stated to you the manner in which the final development of actions performed by the mind, the speech, and the body occur. Thus is the conclusion of the question and answer. (181)

Satva etc. of the Âtman itself the Satva and the other attributes have been stated. There, when it is over-whelmed by the two viz. *Rajas* and *Tamas* together, he rotates in the cycle of births like a wheel. There the *Satva* is small and luminous; while the *Rajas* is obstructive and unsteady; *and the Tamas is heavy and enshrouding. (182)*

Without a beginning etc. That Great Soul has been pointed out to be with a beginning as well as without a beginning. That, however, which takes to a body surrounded by eight coatings has been stated to be a form of development. Sananda states the eight coatings:—"The elements, " organs, mind, intellect, desire, actions, the wind, and nescience is stated " to be the eighth. Thus has been stated to be the eight-fold coatings by " the best of sages." (183)

The Author describes the path to heaven

Yâjñavalkya, Verse 184

The path to the (region of the) manes is the space which lies between the path of the unborn and of the (sage) Agastya, by that, those who perform the agnihotra with the desire for heaven go to heaven. (184)

Mitâkṣharâ :—Ajavîthi, *path of the unborm, i.e.* the road of the immortals; **agastyasya cha yadantaram,** *the space which is between that and that of the Agastya is the* **pitṛyânastenâgnihotriṇaḥ swargakâmâḥ,** *that is, the path to the manes, by that those who perform the agnihotra with a desire for heaven,* obtain heaven. (184)

Śûlapâṇi

Yâjñavalkya, Verse 184

The path of the manes etc The road which is reached by the path of the manes, such as the *Wasus* and the rest is called the path of the manes. *Ajavîthi i.e.* "the path of the unborn," *i.e.* the path of the Gods. There, also one reaches by the divine road; the space which intervenes between these two in the midst, by that space, those who maintain the *Agnihotra* desirous of heaven go to heaven at the particular place. This path is by the southern direction. (184)

Yâjñavalkya, Verse 185

Those also who are intensively inclined to make donations, and are also well possessed of the eight good qualities, these also, (go) by the same path, and who are solely devoted to the vow of truth. (185)

Mitâkṣharâ :—Moreover, those who are intensively devoted to the Smârta performances, such as donation and the like, well *i.e.* devoid of fraud, and likewise are possessed of the eight qualities viz; " Compassion for all creatures, forbearance, absence of jealousy, purity, " quietness, auspiciousness, and freedom from avarice " as discussed by **Gautama**[1] and others. Likewise, also those who are solely devoted to the vow of truth, **tepi tenaiva,** *these also by the same* path obtain the abode of gods. (185)

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1. Ch. VIII. 24.

Vîramitrodaya

It has been stated that as with a rope he goes to the heaven by means of the ray, the Author mentions in four verses the region through which that ray obtains the intended place

Yâjñavalkya, Verses 184–185

By the use of the word *cha* twice as also of the word *api* it is suggested that many kinds of persons performing rites other than those mentioned in the *Śrutis* also go to heaven, those also who are intent upon making donations in a proper manner.

By the double use of the word *cha* are included those who are intent on performing various other *Smârta* rites, also those who are endowed with the eight virtues stated by Bṛhaspati and others viz: "Compassion, forgiveness, absence of jealousy, absence of impurity, "avoidance of weariness, auspiciousness, absence of niggardliness, "freedom from avarice, and others common to all." Likewise, those who are intent upon speaking the truth, these also go to heaven by the same path of the manes. (184–185)

Śûlapâṇi

Yâjñavalkya, Verse 185

Those also etc. Well *i.e.* according to prescribed rules. The eight qualities are stated by *Bṛhaspati*:—(See above ll. 12–14). Those who are devoted to making charitable donations go to heaven by this same path. (185)

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It may be said, in the periodical and the like universal destruction, annihilation of the entire body of teachers occurs; how then will men born thereafter ignorant of the Vedas be able to perform the Agnihotra and the like acts? And how therefore *a fortiori* without performing the acts will they ascend the path to heaven? So the Author says

Yâjñavalkya, Verse 186

There, eighty thousand sages leading the life of householders recur again and again serving as the germs starting the religious practice. (186)

Mitâkṣharâ:—Tatra, *in the path of the manes,* **aṣhṭâśitisahasra,** *eighty-thousand* in number, **munayo,** the *sages,* leading the life of a

householder, and under a duty to recur again and again, in the beginning of the creation, by propounding the doctrines of the Vedas, in the re-appearance of the tree of religion serving as the germs, and instrumental in *starting religious practices*, **dharmapravartakâḥ**, such as the Agnihotra and the like. Therefore there is no scope for the fault set out before. (186)

Vîramitrodaya

It may be said, indeed, upon the occurrence of the ordinary *Pralaya*[1] *i.e.* the universal destruction, everything that is prescribed is annihilated; how then can occur the first beginning of the primary performances such as the *Agnihotra* and the like, by means of which the ascension to the path of heaven may take place? So the Author says

Yâjñavalkya, Verse 186

Those who by propounding the doctrines of the Veda start religious practices; the house-holders *i. e.* those following the householder's order; the sages *i.e.* those who are engaged in the contemplation of the soul, in short the omniscient, eighty thousand in number; again, *i.e.* at the end of the creation; recur, *i.e.* take to birth; there *i.e.* in the region of the manes lie like germs. (186)

Śûlapâṇi

Yâjñavalkya, Verse 186

Eighty etc. There *i. e.* in that *samsâra* eighty thousand sages, householders again and again recur in the beginning of the creation to births in the cycle of births and deaths; these also as the germs give a start to Vedic performances. (186)

Yâjñavalkya, Verses 187, 188

Taking resort in the region between that of the seven[2] sages and the elephant[3] path, are as many sages who have given up all pursuits. (187)

1. Which occurs at the end of a कल्प.

2. सप्तर्षि—The constellation known as *Ursa major*, consisting of मरीचि, अत्रि, अंगिरस, पुलस्त्य, पुलह, क्रतु and वसिष्ठ.

3. नागवीथी—The portion of the Moon's path containing the constellations of अश्विनी, भरणी, and कृत्तिका.

In virtue of their religious austerities, vow of celibacy, avoidance of contacts,[1] intelligence, having reached there, they remain there until as far as the annihilation of the entire creation. (188)

Mitâksharâ :—Moreover, **saptarṣhayaḥ**, *the seven sages* are well known. **Nâgavîthî**, *the elephant path*, *i.e.* the path of the Airâvata;[2] in the space interening **tâvanta eva**, *as many only*, *i.e.* eighty-thousand in number; **munayaḥ sarvârambhavivarjitâḥ**, sages, *who have given up all pursuits*, solely devoted to the pursuit of knowledge, endowed with austerities and the vow of celibacy, likewise who have abandoned all contacts, and **devalokam samâśritâḥ**, *having resorted to the region of the gods*, **âbhûtasamplavam**, *until as far as the annihilation of the entire creation*, *i. e.* until the Great Destruction, **avatiṣhṭhante**, *remain*. And being stationed there, in the beginning of the creation, they become the initiators of the religious tenets pertaining to the Supreme Soul. (187, 188)

Śûlapâṇi

Yâjñavalkya, Verses 187-188

The Seven Sages etc. By austerities etc. *Taking resort to the region of the Gods which is between the seven sages and the elephant-Road, as many sages* without commencing the *saṁsâra*, and maintaining the vow of celibacy, stay on in that region until as far as the great destruction *i.e.* until the Universal deluge. The Elephant path *i.e.* the path of the Gods. This region is towards the north of the Seven sages. (187-188)

What sort are these sages ? So the Author proceeds

Yâjñavalkya, Verse 189

From whom, the Vedas, the Purâṇas, the sciences, as also the Upanishads, metrical compositions, the Sûtras, the Bhâṣhyas, and whatever other (branches of) literature. (189)

Mitâksharâ :—**Yato**, *from whom*, *i.e.* from both the groups of sages also, the four **Vedas**, the **Purâṇas**, the **Aṅgas**, the **sciences**, and the **Upaniṣhads** also, which being perpetual, are traditionally handed down by the generation of scholars, and thus set in practice, **ślokâḥ**, *the*

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1. *i.e.* Worldly contact ऐहिक.
2. ऐरावत—The path in the northern part of the Moon.

metrical compositions, containing history. **Sûtrâṇi**, the aphorisms also relating to the science of words, and their interpretation, **Bhâṣhyâṇi**, and the Bhâṣhyas also in the form of commentaries on the Sûtras; **yadanyad**, *whatever other*, such as the medical science and the like, **wâñmayam**, *literature*, that also those from whom it has started, of that kind are those sages the initiators of religious practices. In this way, there is no possibility of the Vedas being (regarded as) impermanent. (189)

Śûlapâṇi

Yâjñavalkya, Verse 189

From whom etc. The sciences *i e* the *Vedâṅgas*; metrical compositions such as the *Mahâbhârata* and the like; *Sûtrâs*, such as those composed by *Gautama* and the like; the *Bhâṣhyâs*, containing commentaries and explanations; other kind of literature, such as the science of medicine and the like. The sages from whom these *i.e.* the Vedas and others are revived from memory on account of their retentivity, these again at the beginning of the creation remain there; although the *Purâṇas* also are permanent like the *Vedâs*, still by reason of tradition, abridgment, and expansion they are certainly different. As for example the treatise by Manu has been stated by *Bhṛgu* and the like. In the case of the Vedas, however, the tradition, the intonation, and the pronunciation are the same. There is no variation in these. (189)

What next ? So the Author proceeds

Yâjñavalkya, Verse 190

The recitation of the Vedas, the sacrifice, vow of celibacy, austerities, self-restraint, faith, fasts, and independence, are the sources of the knowledge of the soul. (190)

Mitâkṣharâ :—As the Vedas are permanent, on the strength of its authority, the recitation and the like means of acquiring the purity of self, and through that, is the source of the knowledge of the Soul. So it becomes established. (190)

Śûlapâṇi

Yâjñavalkya, Verse 190

Veda etc. The repetition of the Vedas *i.e.* the study of the Vedas. These, by reason of the annihilation of sin, are regarded as a source of knowledge; not directly of the knowledge itself; as says Manu[1]: "The "austerities and learning are for the *Brâhmana*, the highest means for "happiness; by austerities, he destroys the sin; by learning he acquires "knowledge." (190)

Yâjñavalkya, Verses 191, 192

That, moreover, should be studied and known by (the members of) all the orders together; also should be visualised, contemplated, and also should be listened about by the twice-born. (191)

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Those of the twice-born who secure him in this manner, and those also who, resorting to the forest[2] contemplate the Truth with intense devotion. (192)

Mitâksharâ :—Since the Vedas have become perpetually an authority for the Âtman, that should be studied and understood in the prescribed manner by (the members of) all the orders in various ways. The Author explains clearly that very method : **Dwijâtibhirdrashṭawyaḥ,** *by the twice-born should be visualised, i e.* should be directly realised. There, the Author points out the means : **śrotawyaḥ, mantawâḥ iti,** *should be listened about, should be contemplated &c.*, first of all by listening to the Vedânta, it should be determined, and thereafter should be contemplated, *i. e.* should be investigated by arguments. After that, by contemplation he becomes directly visualised.

Those, **ye,** of the twice-born, being intensely devotional, resort to a place devoid of residents, **evam,** *in this manner i.e.* by the way stated, **enam,** *this, i.e.* the Soul, **satyam,** *the truth,* which is the highest truth, *contempalte,* **upâsate, ta âtmânam vindante,** *these secure i. e.* reach the Soul. (192)

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1. Ch. XII. 104. 2. So also interpreted by Śulapâṇi. Viramitrodaya, however, refers to the बृहदारण्यकोपनिषत् see page 1044 l. 36.

Sûlapâṇi

Yâjñavalkya, Verses 191-192

That moreover etc. By the members of all the orders this Soul should be tried to be known by all means. The Author mentions those means themselves: Should be contemplated *i.e* by arguments, should be listened to by hearing the *Vedânta*.

By the use of the word *atha* it is intended to indicate by the inverse method. By the use of the word 'twice-born' it is intended that the *Sûdrâs* have no authority. (191)

They who etc. Those of the twice-born who, taking resort to the lonely forests in this manner *i.e.* in the manner aforestated, worship the truth *i e.* the *Brahma*, these obtain the road to the attainment of *Brahma*. *Viśwarûpa*, however, has the reading *Vindati* and has explained it as 'they know.' (192)

The Author states the divine road to the path of attainment

Yâjñavalkaya, Verses 193, 194

In respective order they become transformed into fire, day, the bright half, likewise the summer solstice, the region of the gods, the sun, together with lightning. (193)

Thereafter the Lord of the mind comes forth and makes them fit for the Brahmaloka; for them there remains no further recurrence. (194)

Mitâkshara:—**Te**, *those* who have come to know the Soul, **kramât**, *in respective order*, having rested in the regions under the fire and other presiding deities which serve as paths to absolution, and having become established by these, attained to the highest state. **Archiḥ**, *fire*, **ahaḥ**, *day*, **śukla**, *bright half* of a month; likewise **uttarâyaṇam** the *Summer-solstice*; the abode of the gods. **Savitâ**, *the sun*, **vaidyutam**, *lightning*, *i. e.* brightness.

These, who have in this manner reached the places of the Fire &c., **Mânasaḥ**, *the Lord of the mind*, **Purusha**, makes fit for the region of the Brahma. **Teshâm iha**, *of these here*, *i e.* in this cycle of birth, **punarâvṛttirna vidyate**, *further recurrence does not remain*. But, at the time of the re-entry of the Prakṛti, they cast off their subtle bodies and become unified with the Great Soul. (193, 194)

Vîramitrodaya

Having stated the path to heaven together with the teachers there, the Author mentions the path to absolution together with the teachers

Yâjñavalkya, Verses 187-194

Towards the north of the Seven Sages, by the Elephant-path *i.e.* towards the south of the Airâvata way in the intervening space, taking resort to the region of the Gods, eighty thousand in number are these sages. For what purpose? So the Author says, in avoidance of all *Kâmya* performances. (187)

By means of austerities, vow of celibacy, abandonment of contact, and by intellectual pursuits, having reached there *i.e.* the region of the Gods, so long as there is the general confusion all round of all created beings, till that time lie in wait. (188)

From which *i.e.* from the group of the sages in the region of the Gods, the *Vedas*, the *Purâṇas*, the sciences *i.e.* the sciences of *Vedânta*, the *Upaniṣhads* such as the *Bṛhadâraṇyaka* and the rest. Metrical compositions in the form of history; the *Sûtras* such as those composed by *Vyâsa*, *Pâṇini* and others; the *Bhâṣhyâs* in the form of commentaries thereon, and whatever other kind of literature, such as the science of medicine and the like, all these proceed. (189)

And likewise the repetition of the Vedas *i.e.* their study, from that proceed the sacrifice, the vow of celibacy, austerities, self-restraint, devotion and fasts, and independence characterised by the attachment to worldly pleasures also starts. These, moveover, are the means of the knowledge of the truth which is the source of emancipation for the Soul. (190)

It may be asked, indeed, if realisation of the Soul be the means of absolution, then what is the use of the scientific knowledge proceeding from the Vedas? So the Author says: "By the members of the "orders such as that of the celibates and the like, even by all, also in "this manner *i.e.* by means of following the dictates of the Vedas only." He should be listened to about, contemplated, and He becomes then visualised by the twice-born. (191)

Now what object in life is (secured) by the knowledge of the self? So the Author says: Those of the twice-born who resort to the *Araṇyaka i.e.* the *Bṛhadâraṇyaka*, and those of the twice-born, moreover, who being endowed with great devotion, contemplate Him in this

manner, these get at the truth in the form of the highest object viz. the Supreme Soul. (192)

There, for the attainment of the highest object the Author mentions the way, in the order etc. These, the devotees of the *Brahma* reach in respective order the fire *i.e.* the region where the presiding deity is fire; day *i.e.* the region where the light is the presiding deity; the white half *i.e.* the region where the northern solstice and bright half are the presiding deities; the region of the gods; the Sun *i.e.* the Solar region; the lightning *i.e.* the region where the presiding deity is the lightning. (193)

These, after attaining to the regions of fire and the rest, the great spirit of the mind approaches them, and taking to the region of the *Brahma* leads them on to devotion, and for them, moreover, in this cycle of births no more return exists. (194)

By the use of the word *tathâ* are included the works of commentaries of the *Upanışhads*, and of the word *cha*, of the *Vedâṅgâs.*

The word *hi* intends the necessity of listening as a means for the knowledge of the purport of the Vedas. By the first use of the word *tu* is excluded the state of visualization after contemplation, and by its second use, the state of contemplation after listening to. By the third use of *cha* is added the incessant musing. The word *cha* in the expression "those also" (Verse 192) is indicative of the inclusion of the *Chhândogya* and other *Upanishads*. By the use of the word 'likewise' (verse 193) the Author excludes the possibility of the occurrence of rays situated high. By the use of the word *cha* (verse 193) are included the region of the great and the like. (187–194)

Śûlapâṇi

Yâjñavalkya, Verses 193–194

The Author describes the path of the Gods in respective orders etc. These *i.e.* those who have realised the Self having rested in respective order at the several paths to absolution, such as, those presided over by the fire and other deities, and taken on by these reach the highest state. *Archih* *i.e.* fire; *ahah i.e.* day-light; the white half *i.e.* the bright fortnight; the higher solstice *i.e.* the summer-solstice; the region of the Gods *i.e.* the abode of the Gods; *Savitâ i.e.* the Sun; Lightning *i.e.* together with the lightning. (193)

Thereafter etc. These *i.e.* those which have reached the region of the fire. The spirit of the mind, the *Puruṣha* takes them to the region of the *Brahma*. *Brahma* itself is a region called the region of the *Brahma*. To that he takes them. From there they become unified with the Supreme Soul. This is the meaning.

It is of two kinds: absolution, and final emancipation. Those who directly contemplate the *Brahma*, these are immediately emancipated. Those who do monthly service &c these after having reached the regions of fire and the like, and there itself having acquired an intensity of knowledge, and accompanied by those stationed at the region of the fire etc. they become unified with the Great Soul. (194)

The Author describes the path of the manes stated before

Yâjñavalkya, Verses 195, 196, 197

By means of sacrifice, austerities, making charitable donations, those men who have reached heaven, these here in respective order become the smoke, the night, the dark half, the winter solstice also. (195)

The region of the manes, the moon, the wind, the showers, the water, and the Earth, and again go forth. (196)

He, who having self-consciousness does not know this, becomes a reptile, a moth, an insect, or a worm. (197)

Mitâkṣharâ :—Those, moreover, who by means of sacrifices, charitable gifts and austerities as ordained, enjoy heaven as the fruit, these in respective order, having reached the regions of the smoke, and other presiding deities as far as the moon, and again having reached the wind, shower, water, and earth, and having become transformed into semen, through paddy and other forms of food, go to the body of those in the cycle of births. He who being self-conscious does not properly understand this two-fold path *i.e.* does not perform the religious observances which are a remedy for the two paths, such a one becomes, daṇḍaśûko, *a reptile, i.e.* a cobra, pataṅgaḥ, *a moth, i.e.* a locust, or kṛmiḥ kiṭo, *an insect, or a worm.* (195-197)

Vîramitrodaya

The Author states the respective stages of progress on the path of the manes stated before.

Yâjñavalkya, Verses 195–197

Those men, however, who by sacrifices and the like, have attained to heaven *i.e.* are in the enjoyment of the fruit viz. heavenly residences, appear *i.e.* go to the three regions commencing with the smoke, and terminating with the moon as the presiding deities, and the earth in the form of semen; the meaning is that thereafter they again go to the *Saṁsâra.*

By the first use of the word *eva* is excluded the path stated before, and by the second of absolution. The use of the word *cha* is indicative of repetition; thus they again go, is the meaning obtained. (195–196)

Now the Author states the cycle of births among several species.

One who does not know this two-fold path viz. the path of the gods and the path of the manes, and does not perform the acts leading to the same, such a one shall become a reptile *i.e.* a snake, a moth *i.e.* a gnat, or an insect or a worm. (197)

Śûlapâṇi

The Author mentions the path to the manes

Yâjñavalkya, Verses 195–197

By sacrifice etc. The region of the manes etc. By sacrifice and the like, those who attain and enjoy the heavenly region, after having reached the regions where the presiding deities are the smoke, and as far as the moon, and again having reached the regions of the air and the like, are transformed into semen, and become absorbed in the cycle of birth, and are born in a womb. (195, 196)

This etc. The reptile *i.e.* a serpent. The meaning is, that in another birth he obtains the body of a snake or the like. (197)

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The Author describes the manner of contemplation

Yâjñavalkya, Verses 198, 199, 200, 201

With the feet turned upwards and placed on the thighs, placing the right hand on the left after raising it, lifting up the face a little, and having tightened in the breast. (198)

With closed eyes, remaining in the *satva* condition, not touching the (lower) teeth with the (upper) teeth, with the tongue placed firmly on the palate, with the mouth closed, and completely motionless (199).

Having restrained all the organs of senses, having his seat neither very low, nor very high, duplicated or triplicated *prâṇâyâma* one should perform (200).

Thereafter should be contemplated the One who is situated in the heart like a lamp; and there, moreover, the wise man performing concentration should concentrate upon the Soul. (201)

Mitâkṣharâ :—One whose feet raised are lying on the chest – such a one who has set up a *Baddhapadmâsana*.[1] Likewise on the left hand raised, having placed the right, *also raised* **uttânam**, and *the face lifting up a little and having tightened, i. e. stiffened in the breast,* **mukham kiñchidunnamayyorasâ cha vishṭabhya.** Also, **nimilitakṣhaḥ**, *with closed eyes*, **satvasthaḥ**, *remaining in the satva i. e.* free from desire, anger, and the like, **dantairdantânaspṛśan**, *not touching the (lower) teeth with the (upper) teeth.* Likewise, one whose tongue is placed on the palate without motion; such a one so described; also **saṁvṛtâsyaḥ**, *with the mouth closed*, one whose mouth is covered; **suniśchalo**, *completely motionless, i. e.* without any tremour.

Likewise, having completely withdrawn all the organs from the several objects, **nâtineechâsano nâtyuchchhṛtâsano**, *having his seat neither too low, nor very high i. e.* so seated as there may not be a distraction of the mind, **dwiguṇam triguṇam wâ**, *either duplicated or triplicated*, one should begin the practice of the restraint of breath (*prâṇâyâma*).

Thereafter, by the Yogi who has subjugated the air, **yosau hṛdaye deepavat**, *that one who in the heart like a lamp,* is without a flicker, the **Prabhu**, *the Supreme Lord*, that one should be contemplated. **Tatra cha**, *there also*, in the heart, **Âtmânam**, *the Soul*, by placing within the mental range, **dhârayet**, *one should concentrate, i. e.* should resort to holding.

The nature of a *Dhâraṇâ*, moreover : The time for wheeling the end of the knee, snapping the forefinger and the thumb together, is called *mâtrâ*. With such fifteen *mâtrâs* is the lowest (*adhamaḥ*) *prâṇâyâma*; with thirty, the (*madhyama*) middling; with forty-five, (*uttâma*) the

The characteristics of a *Dhâraṇâ*

1. See page 77 above for पद्मासन and Balambhaṭṭi, p. 113 for पद्मासन, स्वस्तिक, भद्रासन, वज्रासन, वीरासन, सिद्धासन, कमलासन.

highest. *Dhâranâ* is that which has three *prânâyâmas* of this sort. These three are designated by the word *yoga*; these also one should hold. As has been stated elsewhere; "After wheeling round the fore-"part of the hand on the disc of the knee, one should snap a *chhotikâ*; "with fifteen *mâtrâs* is described as the (*adhama*) lowest *prânâyâma*; "the middling is duplicated, and the highest is that which is tripli-"cated; so is one *dhâranâ* stated to be with three of each and with "these the *yoga* in a similar manner." (198-201)

Vîramitrodaya

Now the Author states the procedure in regard to the contemplation of self

Yâjñavalkya, Verses 198-201

Placed on the thighs and raised high *i.e.* one whose foot-soles and feet have been raised above, such a one in the left hand raised above having placed the right hand upraised and turning up the face a little *i.e.* having raised it, up and with a raised chest, obstructed it, and having prostrated still the raised body; placed in the *Satva i.e.* free from desire and anger; highly motionless *i.e.* without a tremour; and having restrained the whole group of the organs such as the ear etc. *i.e.* having drawn them away from sensual matters, and placed on a seat which is neither very low nor very high, should begin the restraint of breaths called the *Kumbhaka* and *Rechaka* duplicated and triplicated—By the use of the word *api* also the *Pûraka* occupying the interval of time for twelve *mâtrâs*—So also the Mârkandeya[1] Purâna: "While the "*Laghu* has twelve *mâtrâs*, double that is, however, the *Madhyama*; "with triplicated *mâtrâs*, however, it is stated to be the *Uttariya*". Mâtrâ means the time for the twinkle and opening of the eye.

Thereafter etc. By means of the restraint of breath having steadied the vital air, should be contemplated this Soul who is the over-lord and who is shining in the heart like the lamp. In that contemplation, by holding on the restraint in the form of the restarint of breath, one should hold up the Soul *i.e.* should mentally steady it. This is the meaning.

By the use of the word *cha* thrice are included the varieties of contemplation such as the holding up of the neck, the steady attendance in a secluded place, and the undivided contemplation of the Supreme Soul. (198-201)

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1. Ch 36. 15-16

Śûlapâṇi

The Author states the method of concentration

Yâjñavalkya, Verses 198–201

Placed on the thighs etc. With clothes etc. Restraining etc. Having tightened *i.e.* joined to; remaining in the *satva i.e.* free from desire, anger etc.; with the tongue placed on the palate *i.e.* on the corner of the palate, one who has placed his tongue unmoved; in that manner. Duplicated, triplicated etc. *i.e.* in the order of the lowest, the middle, and the highest as is stated in the Mârkaṇḍeya Purâṇam[1]: "The restraint of the breath "has been stated to be of three varieties called *Laghu i. e.* the lowest, the "*Madhya*, *i e.* middling, and the *Uttariya*, *i.e.* of the topmost; Oh *Alarka*! I "mention to you its measure; listen to me. While the *Laghu* has twelve "*mâtrâs*, the *Madhyama* has twice as much; and with three-fold *mâtrâs*, "however, has been described the *Uttariya*. The strain (*i.e.* the duration) "of a *mâtrâ* is the twinkling of an eye, the winking, and the time for a "short letter." (198–200)

Thereafter etc. Thereafter, the Soul should be contemplated in the heart, *i.e.* the mind should be concentrated *i.e.* made steady; there *i.e.* in the Soul. One should hold the concentration as stated by Devala viz: "One should hold in concentration the combination of the body, the "organs, the mind and the intellect". (201)

The Author states the reason for the practice of *yoga* containing *dhâraṇâ*

Yâjñavalkya, Verses 202, 203

Invisibility, memory, loveliness, perception, capacity to hear likewise; leaving one's body, entering into the body of another. (202)

Production of things at pleasure, are the signs of the accomplishment of *yoga*. When the *yoga* is attained, when he gives up the body, he becomes entitled to immortality. (203)

Mitâkṣharâ :—By the acquisition of *Aṇimâ*,[2] imperceptibility from others is **antardhânam**, *invisibility*; **smṛtiḥ**, *memory* in regard to matters beyond the reach of the organs; the power of remembrance like Manu and the like; **kântiḥ**, *loveliness*, *i.e.* attractiveness; **dṛṣhṭiḥ**, *perception*, even with regard to things past and not forthcoming; **tathâ śrotrajñatâ**,

1. Ch. 36. verses 15–16.

2. This is one of the eight सिद्धि which are realized by one who has become an adept in the *yoga*. They are

अणिमा महिमा चैव लघिमा गरिमा तथा । प्राप्तिः प्राकाम्यमीशित्वं वशित्वं चाष्टसिद्धयः ॥

likewise the capacity to hear i.e. the capacity of perception of words not reaching the scope of the ear on account of their being manifested at an extremely long distant place.

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After abandoning one's body, entering another's body; according to one's desire, the production of things irrespective of the producer — thus **ityetat yogasya siddherlakṣhaṇam,** *these are the signs, i.e. marks, of the accomplishment of yoga.* Moreover, not this much alone is the purpose ; on the other hand, **siddhe yoge tyajan deham amṛtatvâya kalpate,** *when the yoga is attained, when he gives up the body, he becomes entitled to immortality,* and also becomes fit to the attainment of the condition of Brahma. (202, 203)

Vîramitrodaya

Thus after the *Yoga* with concentration is accomplished the Author states the basis

Yâjñavalkya, Verses 202-203

Invisibility which is the work of *Anımâ*, and which is characterised as invisibility without an enshrouding cover; memory *i.e.* the remembrance of things experienced in another birth; loveliness *i.e.* attractive appearance; sight *i.e.* the capacity to perceive things which are beyond the perception of senses, and are separated; the capacity to hear *i.e.* the capacity to hear a sound at a distance, giving up one's body and entering into another's body; at the option *i.e.* at one's desire the creation of things intended such as a village, cattle etc. all this being the inner cause is the characteristic *i.e.* the measure, of the Yogic accomplishment which is the cause of all this.

One who has secured the accomplishment of *Yoga*, not only secures the means of invisibility etc., but abandoning the body at his pleasure, he becomes competent for (securing) absolution; in other words, he secures absolution. So the Author says *Yoga* etc.

By the use of the word *tathâ* the Author includes the *Anımâ* and the other *Siddhis*. By the use of the word *cha* it is added that he obtains *Moksha* provided he is not tempted by *Laghımâ* etc. for the fruit of the Yogic accomplishment; or otherwise not so. (202-203)



Sûlapâṇi

Now the power of the Yoga.

Yâjñavalkya, Verses 202-203

Invisible etc. Becoming invisible *i.e.* without even covering, the non-visibility of the body; memory, *i.e.* of another birth also; loveliness, *i.e.* having an attractive appearance; perception, *i.e.* even of atoms screened from view; the capacity for hearing, *i.e.* the capacity to catch soft words from a distance; creation at pleasure, *i.e.* the production of things desired; is entitled to immortality, *i.e.* becomes fit for emancipation. (202 & 203)

The Author states another means of securing the *satva* purity, when the (performance of) sacrifice, or (making) donations is not possible

Yâjñavalkya, Verse 204

Or even by studying the Veda after giving up all actions, and residing in the forest, subsisting on limited diet, eating without begging for it, one may secure the highest accomplishment. (204)

Mitâkṣharâ :—**Atha wâ**, *or*, by giving up all actions, *i. e.* one who does acts which are not prohibited; and *studying the Veda*, **vedamabhyâsan**, any one, by habit resorting to retirement, and one who has accomplished the purity of the *satva* by a restricted diet of food not begged for, by the contemplation of self, one secures **parâm**, *the highest* **siddhi**, such as the *mokṣha*. (204)

Vîramitrodaya

For one who is unable to perform a sacrifice, or observe a fast and the like, the Author states another means for the purification of the *Satva*

Yâjñavalkya, Verse 204

One who has abandoned all actions, *i.e.* one who has given up the *Kâmya*[1] acts as well as those which are prohibited. One who has taken on the *Sanyâsa* order, and residing in the forest becomes a recluse, or who is engrossed in Vedic studies, subsisting himself on limited diet unsolicited, and thus by means of the mental purification obtains *Mokṣha*. This is the meaning. (204)

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1. As opposed to नित्य, ordinary, or नैमित्तिक, occasional; the काम्य acts are with a special purpose in view.

Śûlapâṇi

Yâjñavalkya, Verse 204

The Author states for one who has become competent for the worship of the image of *Brahma* in the form of concentration. All etc. who has abandoned all desires; who has given up the expectation of the results. The rest is clear. (204)

Yâjñavalkya, Verse 205

One who has acquired wealth by proper means, who is intent on the knowledge of Veda, who respects the guests, who performs the *śrâddhas*, and speaks the truth, such a one, even though he be a householder, is emancipated. (205)

Mitâkṣharâ :—Moreover, one who has acquired wealth by right means, such as the acceptance of a good donation, who is ever ready to do honour to guests, who is intent on the performance of the ordinary and special *śrâddhas*, **gṛhasthopi hi**, *even although he be a householder*, since, such a one obtains emancipation, there the acceptance of asceticism in regard to this world is not the only means for securing emancipation. (205)

Thus ends the Chapter on the **Philosophy of the Soul.**

Vîramitrodaya

Not only for those who have entered the *Vânaprastha* or the *Sanyâsa* order, is the *Moksha*, but even for the house-holder, and for the celibate also. This has been stated before[1]: "He however should "be known by all the orders etc.," there in the case of a house-holder the hospitality etc. offered to a guest also can be expected as an additional means for the purification of the *Satva*. So the Author says

Yâjñavalkya, Verse 205

One intent upon the knowledge of the truth *i.e.* one engrossed in the acquisition of self-knowledge, the truth-teller.

By the use of the word *cha* is included one who performs the *śrâddha* etc. one who performs the observances common to all the orders. By right means, *i.e.* with the wealth acquired by the acceptance of good donations, one who is devoted to the respectful treatment of

1. Verse 191. p. 1642 l. 10.

guests, and one who performs the ordinary and the special occasional *Śrâddhas*, thus a house-holder who performs the special duties of a house-holder is certainly emancipated.

By the use of the word *api* is added that the celibate student also becomes emancipated if he observes the special duties of his order viz. maintaining the vow of celibacy, performing the service of the preceptor and the like, as also the duties common to all the orders viz. truth-speaking and the like. (205)

Thus ends the Chapter on the Philosophy of Self
otherwise known as the Duties of Ascetics,
in the commentary on Yâjñavalkya
by the great Mitra Miśra.

Śûlapâṇi

Yâjñavalkya, Verse 205

Justice etc. Who is intensively devoted to the knowledge of the truth *i.e.* who has solely devoted himself for the knowledge of *Brahma*; a house-holder of this variety obtains absolution; and so in the Mahâbhârata:—" Whose declaration of this kind can become true "viz. 'there is no absolution from the house'?" Even for the women and the *Śûdras* the absolution has been stated:—" Even one who is the lowest "in the *Varṇas*, or even a woman who is religiously anxious, both even by "this path may go to the highest state." (205)

Here ends the Chapter on the Philosophy of Self.
